

Mr. Moffett

Reading Requirements. Students will be expected to complete the following reading during the semester from the two textbooks:

J. Verkuyl, Contemporary Missiology. pp. 1-~~12~~¹⁶³-71; 89-122;
163-260 and 309-340.

Paul A. Crow, Christian Unity: Matrix for Mission.

In addition, from the Recommended Reading Lists:

300 pages from the section on Ecumenics.

300 pages from the section marked General.

200 pages from either 3rd World Churches, or Missionary Biography.

Papers Required. 1. Two reports will be required on the reading, one at the end of each Reading Week. Each paper will contain a one-page outline of a book you have chosen to read from the recommended list, and an additional half page of your own personal reaction to the book, whether positive or negative.

2. One ten page paper will be required on one of the following subjects, OR on a subject of your own choosing (which must be approved by the professor):

The History of the Ecumenical Movement, 1948-1981.

Recent Criticisms and Defenses of the Ecumenical Movement.

Why the 19th Century has been Called 'The Great Century' of Missions.

Recent Criticisms and Defenses of the Missionary Movement.

An Exposition of the Great Commission.

The Missio Dei.

The Present State of Mission in Your Denomination.

Strengths and Weaknesses of the Third World Churches.

Who Are the 'Unreached'?

A Critical Appraisal of the Christian Movement in a 3rd World Country.

What is the Mission of the Church?

Social Action and Missions

The Stages in Mission: Trends from the 19th to the 20th Century.

Cooperation or Union: What is the Ecumenical Goal.

The 20th Century Ecumenical Councils.

The WCC and Evangelical Ecumenicity.

The International Missionary Council and its Role in the Ecumenical Movement.

EC 11 MODERN MISSIONS AND ECUMENICS
Fall Semester, 1983 Mr. Moffett

Course outline

(Subject to change without notice)

I. Introductory.

The significance of missions and ecumenics in history.
Tensions between missions and ecumenics.
Their essential relationship.

II. Approaches to a Definition of Mission.

The Biblical Base.

The Old Testament: from Abraham to the Suffering Servant.

The Intertestamentary period.

The New Testament

Jesus and the "Great Commission".

"Apostle" and "missionary"; the 12 and the 70..

Paul the missionary

2 Current Interpretations of "Mission".

The Biblical concept compared with the classical 19th c. form.
Changes in 20th century concepts.

"From mission to church: rise of the younger churches.

"From missions to mission": the ecumenical movement.

Current reactions to these trends.

III. The Meaning of Ecumenics.

The word "ecumenics"

How ecumenics differs from other disciplines.

Sources of church division: Biblical and contemporary.

IV. The History of Ecumenics.

Early approaches to unity.

The Ecumenical Councils.

Reformation attempts to recover unity: Bucer and Calvin.

The roots of the modern ecumenical movement.

18th century revival.

19th century missions.

20th century church unions. (Esp. Church of South India).

V. The Organization of the Modern Ecumenical Movement.

- Mission: Edinburgh 1910 and the International Missionary Council.

Unity: The World Council of Churches

VI. Current Issues in Missions and Ecumenics.

Critique of the ecumenical movement, and the rise of alternatives.

Critiques of the missionary movement, and the unfinished task.

EC 11 MODERN MISSIONS AND ECUMENICS
Mr. Moffett. Fall Semester, 1982/4

READING LIST (1)

Required Reading: Textbooks.

- * J. Verkuyl, Contemporary Missiology. pp. 1-71; 89-122; 163-260; 309-340.
- * Paul Crow, Christian Unity: Matrix for Mission.

Further required reading includes 300 pages in the General section (below); 300 pages from the Ecumenics section; and 200 pages of missionary biography or third-world Christian leadership. Books marked * are on reserve in the library.

General:

- Roland Allen, Missionary Motives: St. Paul's or Ours. 1962
- * G. H. Anderson and T. Stransky, Mission Trends: No. 1; and No. 2
- J. H. Bavinck, An Introduction to the Science of Missions. 1960
- * G.H. Anderson, Witnessing to the Kingdom: Melbourne and Beyond. 1982
- * David J. Bosch, Witness to the World. 1980
- Pierce Beaver, The Gospel and Frontier Peoples.
- Pierce Beaver, ~~All Loves Excelling (on Women and Missions)~~. *American Protestant Women in World Mission. 1980*
- Pierce Beaver, The Missionary Between the Times. 1968
- John T. Boberg and J. Scherer, Mission in the 70s. 1972
- Jose Comblin, The Meaning of Mission. 1978
- * Orlando Costas, The Church and Mission: A Shattering Critique from the Third World.
- F.E. Edwards, The Role of the Faith Mission.
- ③ A.F. Glasser, et al., Crucial Dimensions in World Evangelization. 1976
- * D.J. Hesselgrave, Communicating Christ Cross-Culturally. 1978
- * J.C. Hoekendijk, The Church Inside Out. 1966
- * Norman Horner, Protestant Cross-Currents in Mission: Ecumenical-Conservative Encounter. 1968
- * J. H. Kane, Understanding Christian Missions. 1978
- Charles H. Kraft, Christianity in Culture. 1979
- Donald McGavran, The Bridges of God. 1955
- Eugene Nida, Message and Mission: The Communication of the Christian Faith. 1960
- D.T. Niles, Upon the Earth. 1962
- Stephen Neill, The Unfinished Task. 1957
- D.M. Paton, The Reform of the Ministry (on Roland Allen). 1968
- John Stott, Christian Mission in the Modern World. 1972
- Elton Trueblood, The Validity of the Christian Mission. 1972
- G.F. Vicedom, The Mission of God. 1965
- * Peter Wagner, Church Growth and the Whole Gospel. 1981
- * Ralph Winter and S. Hawthorne, Perspectives on the World Christian Mission, 1981
- Reilly, Michael C., Spirituality for Mission. 1978
- G.F. Moede, Oneness in Christ, 1981

EC11 Missions & Ecumenics
Reading List, p. 2

Ecumenics:

- A.J. van der Bent, What in the World is the World Council of Churches?
Geneve: WCC, 1978
- Pierce Beaver, Ecumenical Beginnings in Protestant World Mission.
N.Y.: Nelson, 1962
- Paul Crow and W.J. Boney, Church Union at Midpoint. N.Y.: Assoc. Press, 1972
- x * Harold E. Fey, ed., A History of the Ecumenical Movement, 1948-1968.
Phila.: Westminster, 1970
- x R.N. Flew and R.E. Davies, The Catholicity of Protestantism. London:
Lutterworth, 1950
- x * Norman Goodall, The Ecumenical Movement. London: Oxford Pr., 1961
- * Harvey T. Hoekstra, The World Council of Churches and the Demise of Evan-
gelism. Wheaton: Tyndale, 1979
- x * W. Richie Hogg, Ecumenical Foundations: A History of the International
Missionary Council. N.Y.: Harper, 1962
- x Leon Howell, Acting in Faith: The World Council Since 1975.
- x Robt. Kaiser, Pope, Council and World: The Story of Vatican II. N.Y.:
Macmillan, 1963
- x * Ernst Lange, And Yet It Moves... Grand Rapids: Eerdmans, 1979
- x * John A. Mackay, Ecumenics: The Science of the Church Universal
- x Lesslie Newbigin, The Household of God. N.Y.: Friendship Pr., 1954
- x A.C. Outler, That the World May Believe. (Unity for Methodists).
N.Y.: Meth. Bd. of World Mission, 1966
- Edw. A. Powers, In Essentials Unity: An Ecumenical Sampler. N.Y.:
Friendship Press, 1982
- Marcel Pradervand, History of the World Presbyterian Alliance of Reformed
Churches.
- Stanley Rycroft, The Ecumenical Witness of the United Presbyterian Church.
N.Y.: COEMAR, 1968
- x W.A. Visser t'Hooft, Has the Ecumenical Church a Future? Belfast: Christ-
ian Journals, 1974
- Lerond Curry, Protestant-Catholic Relations in America. Lexington:
Univ. of Kentucky, 1972
- x Paul Ramsey, Who Speaks for the Church? Nashville: Abingdon, 1967
- x E. Schillebeeckx, The Real Achievement of Vatican II, 1967
- x G. F. Moede, Oneness in Christ, 1981

Theology of Missions:

- G.H. Anderson, ed., Christian Mission in Theological Perspective. N.Y.:
Abingdon, 1967
- R.C. Bassham, Mission Theology, 1948-75...: Ecumenical, Evangelical and
Roman Catholic. Pasadena: Wm. Carey, 1979
- J. Blauw, The Missionary Nature of the Church. N.Y.: McGraw-Hill, 1962
- Hendrick Kraemer, The Christian Message in a Non-Christian World. N.Y.:
Int. Miss. Council, 1947
- Charles W. Forman, A Faith for the Nations. Phila.: Westminster, 1947
- Lesslie Newbigin, The Open Secret. Grand Rapids: Eerdmans, 1978
- G.W. Peters, A Biblical Theology of Missions. Chicago: Moody, 1972
- Arthur Glasser & D. A. McGavran, Contemporary Theologies of Mission, 1983

Biographies (a sampling)

- ? Jack Beeching, ~~for~~ An Open Path: Christian Missions 1515-1914. 1979.
- Ruth A. Tucker, from Jerusalem to (Iran Jaya): A Biographical History... 1983
- G. Schurhammer William Axling, Kefawa. 1932
- James Brundage, St. Francis Xavier, 1506-1552. 1952

A.J. Appasamy, The Cross is Heaven: Life + Writings of Sadhu Sundar Singh. 1957
 James Buchan, The Expendable Mary Slessor.
 John Pollock, Hudson Taylor and Mana. 1962
 John Richardson, Peace Child. 1974
 Board of Foreign Missions, Presbyterian. New Frontiers in Old. 1946

and many, many others... (Find one of your own choosing, and secure approval ^{from} ~~of~~ professors.)



Reconciled to God in Christ

2 Corinthians 5:17-6:4



Week of Prayer for Christian Unity 1987

Week of Prayer for Christ

Reconciled to God in Christ

(2 Cor 5:17-6:4)

Call to worship by the Leader.

Opening Hymn

Invocation:

Leader:

Come Holy Spirit and heal us.

All:

Free us from all that prevents our growth. Teach us to recognize your truth. Help us to discover God's love in our neighbor. Lead us through this celebration to discover your peace and joy.

The Word of God

Reading: 2 Cor 5:16-6:4a

Response: Zeph 3:16-20: The Lord, your God, is in your midst, a mighty savior.

Gospel: Mark 10:32-45

Hymn

Homily

Quiet Reflection

Reaffirmation of faith

Dear friends, though conscious of much that separates our divided churches, we recognize our calling to be one body in Christ. In the sight of God, then, let us reaffirm the faith of the Church through the ages.

Leader:

Do you turn to Christ, repent of your sins, and renounce evil?

All:

Yes, I do.

Leader:

Do you believe and trust in God, Creator of heaven and earth?

All:

Yes, I do.

Leader:

Do you believe and trust in Jesus Christ who redeemed us?

All:

Yes, I believe and trust in Christ.

Leader:

Do you believe and trust in the Holy Spirit who gives life to God's people?

All:

Yes, I believe and trust in the Holy Spirit.

Leader:

Together we affirm:

All:

In the power of the Holy Spirit and by our fellowship in the Lord Jesus we will walk in the ways of the gospel according to our best endeavors, whatsoever it shall cost us, for God is our helper.

Reconciliation

Leader:

By God's gift through water and the Holy Spirit we are reborn to everlasting life in the new creation. May we be blessed and preserved as the people of God, united in one baptism and confessing together the faith we have inherited from the apostles. And may we be strengthened to give common witness in a divided world and to seek together the fullness of unity willed by Christ for the Church.

All:

Christ is our peace. God has reconciled us in Christ. In the power of that name which is above all other names we greet one another.

(The greeting of peace is exchanged throughout the congregation.)

The Offering— An Act of Unity

The Doxology/Hymn

for Christian Unity 1987

Intercessions

Leader:

Only in you, O God, are we one; refresh and renew us each day in the grace of common baptism; enable us to live together in the new age.

All:

Lord Jesus Christ, in you is the dawn of our deliverance; from distant shores you have called us home; in your friendship and grace may we fulfill your will for creation.

Leader:

Holy Spirit, lead us from estrangement to your covenant of love.

All:

May the prayer of our lips be your praise in our lives.

Leader:

Holy God, abide in us.

All:

Holy God, guide your pilgrim people.

Leader:

Creator of all, when we groan in distress, sustain us; when we lapse into apathy, lead us to wait upon you; when we dwell in disunity, enlist us in the service of reconciliation.

All:

Savior of the world, in your body and blood we are forgiven and freed from fear; may your peace and love transform our lives and strengthen our resolve to walk together in you.

Leader:

Spirit of Truth, be with all who are mocked, who suffer, and die for the love of your name.

All:

Enrich those who illumine our lives by your presence in them.

Leader:

Holy God, unite us.

All:

Holy God guide your pilgrim people.

Leader:

Eternal Life-giver, we are sustained only by your unfailing love; enable us to be your servants of the new creation; bring all to your likeness.

Emmanuel, God-with-us, show us how to break our divisions, prejudices, inequalities, and hatreds.

Sanctifier, prevent us from letting our common calling come to nothing.

All:

Holy God, send us out into your world; Holy God, guide your pilgrim people.

Leader:

Into your hands, Lord, we commend all for whom we pray as we say ...

All:

Our Father, who art in heaven ...

Hymn of Praise

The Blessing

(traditional form)

Leader:

The Lord bless and keep you.

The Lord make his face to shine upon you and be gracious to you.

The Lord look upon you with favor and give you peace.

Almighty God, Father, Son and Holy Spirit, bless you now and forever.

All:

Amen.

-OR-

(inclusive form)

Leader:

May God bless and keep you

May God turn to you and be gracious to you

May God look upon you with favor and give you peace.

May God, Creator, Christ and Spirit bless you now and forever.

All:

Amen.

Reconciled to God in Christ

2 Corinthians 5:17-6:4

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I. True or False (Mark T or F in left margin)

- _____ 1. The word "mission" in the New Testament refers to evangelistic proclamation of the gospel.
- _____ 2. The growth of missions in the 19th century was predominantly Roman Catholic.
- _____ 3. "Ecumenical" at one time meant the Roman Empire.
- _____ 4. Church division is often the result as much of social as of theological issues.
- _____ 5. The root etymological meaning of the word "ecumenics" is "united".
- _____ 6. Old Testament "mission" was centripetal
- _____ 7. Not since the early councils have we had church councils that were truly ecumenical.
- _____ 8. The second Vatican Council opened up the Roman Catholic church to the ecumenical movement.
- _____ 9. The number of overseas missionaries from North America is steadily declining.
- _____ 10. A "communion of Communions" describes a model of church unity that Paul Crow approves as marking an emerging consensus in ecumenical dialogue.

II. Completion (fill in the blanks in the following sentences):

- 1. A famous mission strategy for planting churches is "self _____"
"self _____"
"self _____"
- 2. The 16th century reformer, _____, is called "father of the ecumenical movement."
- 3. The turning point of New Testament missions was _____.
- 4. The three historical roots of the ecumenical movement were _____.

_____.
- 5. The major debate at the Madras (Tambaram) 1938 Conference of the International Missionary council concerned _____.

III. Who said that? (From the list of names below, who would be the person most likely to say the following? Use names only one time. All names are not used.

Johannes Aagard
Roland Allen

Emilio Castro
John

Kosuke Koyama
Arthur Glasser

- 1. _____ When I realized the difference between library-Buddhism and street - Buddhists, my library-Buddha was paralyzed.
- 2. _____ Missions means to be sent into the world as the Father sent the son.
- 3. _____ We must return to the model of Paul in our mission's activities. Paul expected his local churches to become quickly self-supporting.

IV. Write for 25 or 30 minutes on ONE (one only) of the following subjects.

A. Using your Bible only, give your Biblical basis for mission. In your essay be sure to show your understanding of the issues involved by referring to course material from lectures and reading.

B. What is the classical definition of missions. Illustrate with some examples from the history of missions. If you were to write your own definition for today, how would you add to or subtract from or amend the classical definition? Why?

C. Discuss different meanings of the word "ecumenics", (refer to lectures and/or Paul Crow). Give an accurate contemporary definition and explain why you define it that way.

THE LIFE
OF
JOHN LIVINGSTON NEVIUS

FOR FORTY YEARS A MISSIONARY
IN CHINA

BY HIS WIFE
HELEN S. COAN NEVIUS

INTRODUCTION BY
W. A. P. MARTIN, D.D., LL.D.
PRESIDENT IMPERIAL TUNGWEN COLLEGE, PEKING

WITH ILLUSTRATIONS FROM ORIGINAL PHOTOGRAPHS AND
A MAP OF EASTERN SHANTUNG



FLEMING H. REVELL COMPANY
NEW YORK CHICAGO TORONTO
Publishers of Evangelical Literature

John L. Nevius

EC 11--MODERN MISSION AND ECUMENICS

Fall 1986
Mr. Moffett

Reading Requirements

Students will be expected to complete the following reading during the semester from the textbooks:

J. Verkuyl, CONTEMPORARY MISSIOLOGY, pp. ^{41-53; 64-69; 90-101; 176-205} ~~1-71, 89-122, 163-260~~, 309-340
Paul A. Crow, CHRISTIAN UNITY: MATRIX FOR MISSION
G. H. Anderson and T. F. Stransky, MISSION TRENDS No. 1

In addition from the Reading List:

300 pages from the General section
300 pages from the section on Ecumenics
200 pages from Missionary Biography

Papers Required

1. Two reports will be required on the reading, the first at the beginning of the first Reading Week, **October 31st**; the second at the end of Thanksgiving Recess, **December 2nd**. Each book report will contain a one-page outline of a book you have chosen to read from the recommended list, and an additional half page of your own personal reaction to the book, whether positive or negative.

2. One 10-page paper will be required on one of the following subjects, OR on a subject of your own choosing (must be approved by the professor). The paper is due at the beginning of the final Reading Period, **January 7th**.

The History of the Ecumenical Movement, 1948-1981: Progress or Decline?

Recent Criticisms and Defenses of the Ecumenical Movement

Why the 19th Century has been called "The Great Century" of Missions

Recent Criticisms and Defenses of the Missionary Movement

An Exposition of the Great Commission

The Missio Dei

The Present State of Mission in Your Denomination

Strengths and Weaknesses of the Third World Churches

Who Are the "Unreached"?

A Critical Appraisal of the Christian Movement in a Third World Country

What is the Mission of the Church?

The Stages in Mission: Trends from the 19th to the 20th Century

Cooperation or Union: What is the Ecumenical Goal?

The 20th Century Ecumenical Councils. Write a critical appraisal of one Council or Assembly.

The International Missionary Council and its Role in the Ecumenical Movement

Term papers and book reports may be turned in to Ms. Maudie Farrow, Room 104, 21 Dickinson Street.

COURSE OUTLINE

I. Introductory

The significance of missions and ecumenics in history
Tensions between missions and ecumenics
Their essential relationship

II. Approaches to a Definition of Mission

The Biblical base

The Old Testament: from Abraham to the Suffering Servant

The Intertestamentary period

The New Testament

Jesus and the "Great Commission"

"Apostle" and "missionary"; the 12 and the 70

Paul the missionary

Current Interpretations of "Mission"

The Biblical concept compared with the classical 19th century form

Changes in 20th century concepts

"From mission to church": rise of the younger churches

"From missions to mission": the ecumenical movement

Current reactions to these trends

III. The Meaning of Ecumenics

The word "ecumenics"

How ecumenics differs from other disciplines

Sources of church division: Biblical and contemporary

IV. The History of Ecumenics

Early approaches to unity

The Ecumenical Councils

Reformation attempts to recover unity: Bucer and Calvin

The roots of the modern ecumenical movement

18th century revival

19th century missions

20th century church unions (especially Church of South India)

V. The Organization of the Modern Ecumenical Movement

Mission: Edinburgh 1910 and the International Missionary Council

Unity: The World Council of Churches

VI. Current Issues in Missions and Ecumenics

Critique of the ecumenical movement, and the rise of alternatives

Critiques of the missionary movement, and the unfinished task

READING LIST

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General

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* G.H. Anderson and T. Stransky, *Mission Trends: No. 1; and No. 2*
J.H. Bavinck, *An Introduction to the Science of Missions*, 1960
G.H. Anderson, *Witnessing to the Kingdom: Melbourne and Beyond*, 1982
* David J. Bosch, *Witness to the World*, 1980
Pierce Beaver, *The Gospel and Frontier Peoples*
* Pierce Beaver, *American Protestant Women in World Mission*, 1980
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Jose Comblin, *The Meaning of Mission*, 1978
* Orlando Costas, *The Church and Mission: A Shattering Critique from the Third World*
F.E. Edwards, *The Role of the Faith Mission*
* A.F. Glasser, et al., *Crucial Dimensions in World Evangelization*, 1976
D.J. Hesselgrave, *Communicating Christ Cross-Culturally*, 1978
* David Barnett, *World Christian Encyclopedia*
J.C. Hoekendijk, *The Church Inside Out*, 1966
Norman Horner, *Protestant Cross-Currents in Mission: Ecumenical-Conservative Encounter*, 1968
J.H. Kane, *Understanding Christian Missions*, 1978
Charles H. Kraft, *Christianity in Culture*, 1979
Donald McGavran, *The Bridges of God*, 1955
Eugene Nida, *Message and Mission: The Communication of the Christian Faith*, 1960
D.T. Niles, *Upon the Earth*, 1962
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Peter Wagner, *Church Growth and the Whole Gospel*, 1981
Ralph Winter and S. Hawthorne, *Perspectives on the World Christian Mission*, 1981
Michael C. Reilly, *Spirituality for Mission*, 1978
Allen V. Kopp, *American Evangelical Missionaries in France, 1945-1975*. Lanham, MD: University Press of America, 1986
Vinay Samuel and Chris Sugden, *Sharing Jesus in the Two Thirds World*. Grand Rapids: Eerdmans, 1983
Lesslie Newbigin, *Foolishness to the Greeks*. Grand Rapids, MI: Eerdmans, 1986
Rene Padilla, Mission Between the Times. Gr. Rapids, Eerdmans, 1985

Ecumenics

- Pierce Beaver, *Ecumenical Beginnings in Protestant World Mission*. New York: Nelson, 1962
Paul Crow and W.J. Boney, *Church Union at Midpoint*. New York: Association Press, 1972
J. Desseaux, *Twenty Centuries of Ecumenism*. Paulist, 1984
* Harold E. Fey (ed.), *A History of the Ecumenical Movement, 1948-1968*. Philadelphia: Westminster, 1970
Norman Goodall, *The Ecumenical Movement*. London: Oxford, 1961
William G. Rusch, *Ecumenism*. Philadelphia: Fortress Press, 1985
Geoffrey Wainwright, *The Ecumenical Movement*. Grand Rapids: Eerdmans, 1983

- * Harvey T. Hoekstra, The World Council of Churches and the Demise of Evangelism. Wheaton: Tyndale, 1979
- * W. Richie Hogg, Ecumenical Foundations: A History of the International Missionary Council. New York: Harper, 1962
- Leon Howell, Acting in Faith: The World Council Since 1975
- Robert Kaiser, Pope, Council and World: The Story of Vatican II. New York: Macmillan, 1963
- Ernst Lange, And Yet it Moves... Grand Rapids: Eerdmans, 1979
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- Lesslie Newbigin, The Household of God. New York: Friendship Press, 1954
- Marcel Pradervand, History of the World Presbyterian Alliance of Reformed Churches
- Stanley Rycroft, The Ecumenical Witness of the United Presbyterian Church. New York: COEMAR, 1968
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- Lerond Curry, Protestant-Catholic Relations in America. Lexington: University of Kentucky, 1972
- Paul Ramsey, Who Speaks for the Church? Nashville: Abingdon, 1967
- E. Schillebeeckx, The Real Achievement of Vatican II. 1967
- G.F. Moede, Oneness in Christ. Princeton: 1981

Theology of Missions (for your information, but not required for this course)

- G.H. Anderson (ed.), Christian Mission in Theological Perspective. New York: Abingdon, 1967
- J. Blauw, The Missionary Nature of the Church. New York: McGraw-Hill, 1962
- Hendrick Kraemer, The Christian Message in a Non-Christian World. New York: International Missionary Council, 1947
- Charles W. Forman, A Faith for the Nations. Philadelphia: Westminster, 1947
- Lesslie Newbigin, The Open Secret. Grand Rapids: Eerdmans, 1978
- Arthur Glasser and D.A. McGavran, Contemporary Theologies of Mission, 1983

Biographies (a sampling)

- Jack Beeching, An Open Path: Christian Missionaries 1515-1914. 1979
- Ruth A. Tucker, From Jerusalem to Irian Jaya: A Biographical History... 1983
- William Axling, Kagawa. 1932
- James Broderick, St. Francis Xavier, 1506-1552. 1952
- A.J. Appasamy, The Cross is Heaven: Life and Writings of Sadhu Sundar Singh. 1957
- James Buchan, The Expendable Mary Slessor
- John Pollock, Hudson Taylor and Maria. 1962
- Don Richardson, Peace Child. 1974
- Presbyterian Board of Foreign Missions, New Frontiers for Old. 1946
- C. Howard Hopkins, John R. Mott
- Elizabeth Elliot, Shadow of the Almighty [Jim Elliot]. Grand Rapids, Zondervan, 1958
- Wilbert R. Shenk, Henry Venn-Missionary Statesman. Maryknoll, N.Y.: Orbis, 1983

...and many, many other missionary biographies. Find one of your own choosing, and secure approval from professor.

RESERVE LIST

+ = on reserve - 6/17/86

Princeton Theological Seminary
Speer LibraryPlease return this list before

June 16, 1986

Professor: *Moffett*

No. and Name of Course: EC 11. MODERN MISSION AND ECUMENICS

730

Term and Date: Fall, 1986

Author	Title	Call number	Out of print	Ordered	Received	*Unavailable
D. Barrett	World Christian Encyclopedia R A-2, 3 w. 8935	<i>ref other list</i>				
David Bosch	Witness to the World	<u>ordered for previous semester</u>				
Harold Fey	History of the Ecumenical Movement 1948-1968 300	F-17 F 4375e +				
W. R. Hogg	Ecumenical Foundations # 231 231	F-52 H 6794 +				
Leon Howell	Acting in Faith: The WCC Since 1975 # 1307 1307	F-17 H 8395 +				
John Stott	Christian Mission in the Modern World # 838 838	BV 601 .8 .588 +				
J. Verkuyl	Contemporary Missiology # 225 225	BV 2061 .V 513 +				
R. P. Beaver	<i>all loves Excelling!</i> American Prot. Women in World Mission 999	F-51 B 3864a +				

* M = Missing from shelves
R = Recalled from borrower

cards
M✓

OVER

Largest Protestant Denominations In the Third World

	Adherents 1980	(Adults 1980)	Adherents 1952
1. Church of Christ, Zaïre	4,728,000	(1,519,000)	1,174,000
2. Assemblies of God, Brazil	4,000,000	(2,753,000)	220,000
3. Philippine Independent Church (Aglipay)	3,500,000	(1,860,000)	3,000,000
4. Kimbanguist Church, Zaïre	3,500,000	(2,000,000)	- -
5. Anglican Church, Nigeria (CMS)	2,941,000	(359,970)	403,000
6. Council of Dutch Reformed Churches, S. Africa	2,142,000		1,665,000
7. Protestant (Reformed) Church, Indonesia	1,959,000	(987,000)	1,033,996
8. Nigeria Fellowship of Churches of Christ (S.U.M.)	1,746,000	(100,550)	25,000
9. Church of South India	1,556,000	(516,000)	895,000
10. Church of Christ, Manalita (Philippines)	1,500,000	(400,000)	
11. Anglican Church Uganda (CMS)	1,384,000	(306,000)	321,000
12. Anglican Church of South Africa	1,236,000	(327,000)	597,000
13. Presbyterian Church in Korea (Tonghap)	1,100,000	(280,000)	240,000
14. Council of Baptist Churches, N.E. India	1,065,000	(230,000)	
15. Baptist Convention, Brazil	1,050,000	(350,000)	125,000
16. Batak Christian Protestant Church, Indonesia	1,044,000	(465,000)	502,000
17. Pentecostal Churches of Indonesia	1,000,000	(750,000)	
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The largest denominations (World)

	Adherents	Adult
1. Evangelical Church in Germany	28,500,000	22,000,000
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- Statistics adapted from
World Christian Encyclo-
pedia, 1982

EC 11. Introduction to Mission and Ecumenics.
Mid-Term Examination, 1985 (Mr. Moffett)

NAME _____

I. True or False (Mark T or F in left margin)

1. Roland Allen wrote an important book on OT prophets as models for mission.
2. The word "mission" in the New Testament refers to evangelistic proclamation of the gospel.
3. The number of overseas missionaries from North America is steadily declining.
4. Hendrik Kraemer, the missiologist, emphasized the continuity of Christianity with other religions and the discovery of Christ in them.
5. 19th century missions were predominantly Roman Catholic.
6. "Missions and unity" may be called an historical contradiction, but they are a theological and missiological necessity.
7. The imperative in Matthew's version of the Great Commission is "Make disciples".
8. The root etymological meaning of the word "ecumenics" is "united".
9. The primary goal of Moravian (Pietist) missions was saving individual souls.

II. Completion (Fill in the blanks in the following sentences)

10. A famous mission strategy for planting churches is "self _____
"self _____
"self _____
11. The turning point of N.T. missions in the Bible was _____
12. The three historical roots of the ecumenical movement were _____

13. The 16th century Reformer, _____ is called "father of the ecumenical movement".
14. Name four of the 10 largest "3rd-world" or "younger" churches: _____

III. Write for 20 or 30 minutes on ONE (only one) of the following questions.

1. What is the classical definition of missions? If you were to write your own definition how would you add to it or subtract from it or amend it in any way. Why?
- OR 2. How did the great revivals of the last 250 years promote ecumenicity? Did they also impede Christian unity in any ways?
- OR 3. Describe briefly the N.T. concept of mission? Was there any difference in perspective in Jesus' own mission on earth, and the mission to which he sent his disciples. What difference do you see between OT and NT missions?

Suggested questions for EC 11 midterm (1986 fall):

I. Essays:

→ A. Using your Bible only, give your biblical basis for mission. In your essay be sure to show your understanding of the issues involved in such an endeavor by referring to course material from lectures and readings.

B. Using your Bible only, describe what you feel is the proper relationship between ecumenics and mission.

C. At the end of chapter two of his book Christian Unity, Paul Crow states, "Our faithfulness is, therefore, a concrete calling to visible unity in the fulfillment of mission for the sake of humanity." Explain the issues involved in this summary sentence. Do you agree with Crow's agenda? Why?

D. Discuss different meanings of the word "**ecumenics**" that have been used (refer to lectures and/or Paul Crow). Provide an accurate contemporary definition and explain why you define it that way.

E. There has been much discussion about the meaning, method and message of mission in the past decades. What have been some of the central issues involved and how do you understand mission today? (Be sure to refer both to lectures and Mission Trends No. 1 in your answer.)

II. True and False:

1. Ecumenical at one time meant the Roman Empire.
2. Church division is as much a social as it is a theological issue.
3. The Ecumenical Institute at Bossey is a Roman Catholic retreat center and study center set up after Vatican II.
4. The second Vatican Council opened up the Roman Catholic Church to the Ecumenical movement.
5. "A communion of Communion" describes a model of church unity that Paul Crow advocates.
6. Arthur Glasser's acid test of mission is whether it "produces disciples."
7. We can discover a contemporary understanding of mission for evangelical (or non-conciliar) protestants in the document "Mission and Evangelism: An Ecumenical Affirmation."
8. First century missions differed from 19th century missions in that the mission moved from the periphery to the Imperial center.
9. The Mackay Center was named after a Presbyterian Church leader and seminary president who pioneered in much of the ecumenical movement of this century.
10. Old Testament "mission" was centripetal.
11. Not since the early councils have we had church councils that were truly ecumenical.
12. Paul Crow describes a close relationship between spirituality and ecumenism.

III. Who said that? From the list of names below, who would be the person who would be most likely to say the following?

(Use names only one time. All names are not used!)

Arthur Glasser	Paul Crow	John
Kosuke Koyama	Sam Moffett	M.M. Thomas
Gerald Anderson	Johannes Aagaard	C.Eric Lincoln
S.J. Samartha	Roland Allen	Carl McIntyre
Emilio Castro	Paul	Tracey Jones

_____ 1. I know it may be sound theology, but historically it has not been the case that unity is expressed in mission!

_____ 2. When I realized the difference between library-Buddhism and street-Buddhists, my library-Buddha was paralyzed.

_____ 3. The need to review and re-evaluate present structures and strategies does not **suspend** the Christian mandate for world mission.

> _____ 4. The ecumenical movement is the sign of the Beast!

_____ 5. Missions means to be sent into the world the same way that the Father sent the Son.

_____ 6. There is one Misseo Dei, but there are many missions that the Church expresses as part of that one mission.

_____ 7. Mission today requires new structures for mission. These structures must be based on the^{fm} convictions that mission belongs to God, we are a servant people, priority must be given to the local church, and we live in an age of ecumenism.

_____ 8. Christology, not comparative religion is our basis of our concern in inter-religious dialogue. Our primary interest is to be with Christ in his continuing work among men of all faiths and ideologies.

_____ 9. The Church must become the bearer of Christ in all Indian communities, and Christians should not become a separate judicial-political community.

_____ 10. We must return to the model of Paul in our missions activities. Paul very quickly expected his local churches to be self-supporting.

STATUS OF GLOBAL MISSION, 1986, IN CONTEXT OF 20TH CENTURY

Year:	1900	1970	1980	1986	2000
WORLD POPULATION					
1. Total population	1,619,886,800	3,610,034,400	4,373,917,500	4,867,006,100	6,259,642,000
2. Urban dwellers	232,694,900	1,354,237,000	1,797,479,000	2,108,978,000	3,160,381,900
3. Rural dwellers	1,387,191,900	2,255,797,400	2,576,438,500	2,758,028,100	3,099,260,100
4. Adult population	1,025,938,000	2,245,227,300	2,698,396,900	2,990,163,500	3,808,564,300
5. Literates	286,705,000	1,437,761,900	1,774,002,700	1,999,603,700	2,697,595,100
6. Nonliterates	739,233,000	807,465,400	924,394,200	990,701,500	1,110,969,200
WORLDWIDE EXPANSION OF CITIES					
7. Metropolises (over 100,000 population)	400	1,614	1,677	1,780	2,200
8. Megacities (over 1 million)	20	161	227	286	433
9. Supercities (over 4 million)	2	24	38	46	79
10. Supergiants (over 10 million)	0	4	9	14	24
WORLD POPULATION BY RELIGION					
11. Christians (total all kinds)	558,056,300	1,216,579,400	1,432,686,500	1,572,875,100	2,019,921,400
12. Muslims	200,102,200	550,919,000	722,956,500	837,308,700	1,200,653,000
13. Nonreligious	2,923,300	543,065,300	715,901,400	825,072,900	1,071,888,400
14. Hindus	203,033,300	465,784,800	582,749,900	661,371,700	859,252,300
15. Buddhists	127,159,000	231,672,200	273,715,600	300,146,900	359,092,100
16. Atheists	225,600	165,288,500	195,119,400	213,893,500	262,447,600
17. Tribal religionists	106,339,600	88,077,400	89,963,500	91,365,600	100,535,900
18. New Religionists	5,910,000	76,443,100	96,021,800	108,505,600	138,263,800
19. Jews	12,269,800	15,185,900	16,938,200	18,023,700	20,173,600
20. Sikhs	2,960,600	10,612,200	14,244,400	16,560,600	23,831,700
21. Other religionists	400,907,100	246,406,600	233,620,300	222,676,100	203,582,200
GLOBAL CHRISTIANITY					
22. Total Christians as % of world	34.4	33.7	32.8	32.4	32.3
23. Affiliated church members	521,563,200	1,131,809,600	1,323,389,700	1,447,369,100	1,844,614,200
24. Practicing Christians	469,259,800	884,021,800	1,018,355,300	1,105,346,600	1,330,325,100
25. Charismatics in Renewal	0	1,587,700	11,005,390	18,230,500	38,861,500
26. Crypto-Christians	3,572,400	55,699,700	70,395,000	79,843,300	106,208,700
27. Average Christian martyrs per year	35,600	230,000	270,000	330,000	500,000
MEMBERSHIP BY ECCLESIASTICAL BLOC					
28. Anglicans	30,573,700	47,557,000	49,804,000	51,363,300	61,037,200
29. Catholics (non-Roman)	276,000	3,134,400	3,439,400	3,634,100	4,334,100
30. Marginal Protestants	927,600	10,830,200	14,077,500	16,133,200	24,106,200
31. Nonwhite indigenous Christians	7,743,100	58,702,000	82,181,100	97,544,400	154,140,400
32. Orthodox	115,897,700	143,402,500	160,737,900	171,489,300	199,819,000
33. Protestants	103,056,700	233,424,200	262,157,600	281,177,300	345,709,100
34. Roman Catholics	266,419,400	672,319,100	802,660,000	886,698,600	1,132,541,500
MEMBERSHIP BY CONTINENT					
35. Africa	8,756,400	115,924,200	164,571,000	196,874,500	323,914,900
36. East Asia	1,763,000	10,050,200	16,149,600	20,041,700	27,560,300
37. Europe	273,788,400	397,108,700	403,177,600	406,849,300	411,448,700
38. Latin America	60,025,100	262,027,800	340,978,600	392,314,400	555,486,000
39. Northern America	59,569,700	169,246,900	178,892,500	184,860,600	201,265,200
40. Oceania	4,311,400	14,669,400	16,160,600	17,063,300	21,361,500
41. South Asia	16,347,200	76,770,200	106,733,200	126,660,300	185,476,700
42. USSR	97,002,000	86,012,300	96,726,500	103,292,500	118,101,000
CHRISTIAN ORGANIZATIONS					
43. Service agencies	1,500	14,100	17,500	19,700	24,000
44. Foreign-mission sending agencies	600	2,200	3,100	3,600	4,800
45. Institutions	9,500	80,500	91,000	97,000	103,000
CHRISTIAN WORKERS					
46. Nationals	1,050,000	2,350,000	2,950,000	3,621,700	4,500,000
47. Aliens (foreign missionaries)	62,000	240,000	249,000	250,200	400,000
CHRISTIAN FINANCE (in U.S. \$, per year)					
48. Personal income of church members	270 billion	4,100 billion	5,878 billion	7,812 billion	12,700 billion
49. Giving to Christian causes	8 billion	70 billion	100.3 billion	133 billion	200 billion
50. Churches' income	7 billion	50 billion	64.5 billion	77 billion	80 billion
51. Parachurch and institutional income	1 billion	20 billion	35.8 billion	56 billion	120 billion
52. Ecclesiastical crime	300,000	5,000,000	30,000,000	64,000,000	350,000,000
53. Income of global foreign missions	0.2 billion	3 billion	5.0 billion	7.5 billion	12 billion
54. Giving per church member per week					
55. to all Christian causes	\$0.29	\$1.19	\$1.46	\$1.77	\$2.09
56. to global foreign missions	\$0.01	\$0.06	\$0.07	\$0.10	\$0.10
56. Computers in Christian use	0	1,000	3,000,000	22,000,000	340,000,000
CHRISTIAN LITERATURE					
57. New commercial book titles per year	2,200	17,100	18,800	21,200	25,000
58. New titles including devotional	3,100	52,000	60,000	62,400	75,000
59. Christian periodicals	3,500	23,000	22,500	20,700	35,000
SCRIPTURE DISTRIBUTION (all sources)					
60. Bibles per year	5,452,600	25,000,000	36,800,000	44,360,100	70,000,000
61. New Testaments per year	7,300,000	45,000,000	57,500,000	65,385,600	110,000,000
CHRISTIAN BROADCASTING					
62. Christian radio/TV stations	0	1,230	1,450	1,600	4,000
63. Total monthly listeners/viewers	0	750,000,000	990,474,400	1,111,074,400	2,150,000,000
64. for Christian stations	0	150,000,000	291,810,500	387,991,200	600,000,000
65. for secular stations	0	650,000,000	834,068,900	938,220,700	1,810,000,000
CHRISTIAN URBAN MISSION					
66. Non-Christian megacities	5	65	95	126	202
67. New non-Christian urban dwellers per year	5,200	51,100	69,300	80,900	140,000
68. Urban Christians	159,600,000	660,800,000	844,600,000	980,000,000	1,393,700,000
69. Urban Christians as % of urban dwellers	68.8	47.8	46.3	45.5	44.5
70. Evangelized urban dwellers, %	72.0	80.0	83.0	86.0	91.0
CHRISTIAN MEGAMINISTRIES					
71. World total all persons reached per day	250,000	10,000,000	30,000,000	45,000,000	70,000,000
WORLD EVANGELIZATION					
72. Unevangelized populations	788,159,000	1,391,956,000	1,380,576,000	1,326,319,700	1,038,819,000
73. Unevangelized as % of world	48.7	38.6	31.6	27.3	16.6

Largest Protestant Denominations in the Third World

	Adherents 1980	(Adults 1980)	Adherents 1952
1. Church of Christ, Zaïre	4,728,000	(1,519,000)	1,174,000
2. Assemblies of God, Brazil	4,000,000	(2,753,000)	220,000
3. Philippine Independent Church (Aglipay)	3,500,000	(1,860,000)	3,000,000
4. Kimbanguist Church, Zaïre	3,500,000	(2,000,000)	- -
5. Anglican Church, Nigeria (CMS)	2,941,000	(359,970)	403,000
6. Council of Dutch Reformed Churches, S. Africa	2,142,000		1,665,000
7. Protestant (Reformed) Church, Indonesia	1,959,000	(987,000)	1,033,996
8. Nigeria Fellowship of Churches of Christ (S.U.N.)	1,746,000	(100,550)	25,000
9. Church of South India	1,556,000	(516,000)	895,000
10. Church of Christ, Hanafata (Philippines)	1,500,000	(400,000)	
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- Statistics adapted from
World Christian Encyclo-
pedia, 1982

Nr. 2, 86 - Norman Presb. Church -
Wm. Thompson - Global Mission

Phil . 1

Participation in "the work of the gospel"

1. Personal witness.

2. Send a supporter

3. Send money

① Jim Wright.

Brazil Never Again - (a Sup. Torture in Brazil
Random House.

6. Jim Wright in 30 days

for 22 weeks - Brazil's best seller.

Paulo Wright - in Brazil congress - disappeared

(2)

- dreamed site of O'Hare airport
architectural engineer

asked to Bangkok - canals into paved streets

Buddhists ask "How do you hope to be here
"In a mission of Jesus Christ"

Def. 4 global mission (G.A 1986 - 1990's vision)

We seek to express the church's conviction
that we are part of the body of Christ
called to proclaim the ^{by word and deed} gospel to the
world", this includes "the quest for
Christian unity and a renewed commitment.
Wherever possible we engage in this mission through
ecumenical partnerships.

NCC (1950) 42 million \$us represented

WARC (1975) - 50 members, 70 million represented

WCC (1948) 300 members, 400 million

Trinitarian Taiwan - largest body not sponsored
by gov which ~~is~~ declined to exist.

The Open Secret
by Lesslie Newbigin

- I. Missions are not enterprises which belong to the exterior of church life, but missions is at the center of it.
 - A. Missions exploded into all the world because of the love, joy and hope which was released following the death and resurrection of Jesus Christ.
 - B. The call to mission needs to have a holistic approach which would take seriously the call to personal conversion and the call to action for God's justice in the world.
- II. The question of authority in missions provides the foundation of doing mission.
 - A. A personal commitment, a confession answers this question: "I believe" because the authority of Jesus Christ is the ultimate.
 - B. The origin of this confession is not ours, but it is God's.
- III. The best way to understand Jesus Christ in his call to mission, is to first of all understand the Triune God.
 - A. Christian mission is: Proclaiming the Kingdom of the Father.
 - B. Christian mission is: Sharing the life of the Son.
 - C. Christian mission is: Bearing the Witness of the Spirit.
- IV. The scandal of particularity is at the center of the question of missions: the dual aspect of election.
 - A. The biblical doctrine of election is universal i.e. there can be no possibility of final exclusion from God's salvation.
 - B. The Bible also teaches that God elects, chooses, calls and sends to be the bears of his universal purpose.
- V. The action which is called for by Christian mission is seen in terms of revolutionary action for the liberation of the victims of oppression.
 - A. Liberation theologians are correct in believing that there cannot be any academic theology, but are incorrect in their acceptance of the Marxist analysis of society.
 - B. At the center of all mission must be a commitment not to a cause or a program but to a person: Jesus Christ.
- VI. Since mission also shares the life of the Son, Jesus Christ, an analysis of the Church Growth Movement is necessary.
 - A. The New Testament furnishes little evidence of interest in numerical growth.
 - B. There cannot be a separation between conversion and obedience.
 - C. Conversion and culture cannot be separated because those who are to become disciples are not individuals considered in isolation.
- VII. The Christian mission among other religions.
 - A. The integrity and fruitfulness of the interfaith dialogue depends upon the extent to which the different participants take seriously the full reality of their own faiths as a source for understanding of the totality of experience.
 - B. We meet others simply as a witness, as one who has been laid hold of by Another. We do not claim to know in advance of their ultimate destiny.
 - C. We do not meet the other person as one who possesses the truth and the holiness of God, but as one who bears witness to a truth and holiness: an obedient witness to Jesus Christ.

Missiology is a science that has only recently been recognized as valid concept in its own right. Until rather recent times the work of missions was seen to be solely the work of the Holy Spirit, guiding and empowering people as His instruments of outreach. Leslie Newbigin is a prominent leader of the mission and ecumenical movement and has added much to our understanding of missions. Since this book, The Open Secret, was the first theological analysis which I have read, it provided new insights in the nature, authority and the actual goal of the Christian mission. Newbigin deals successfully with issues which are current today: Liberation theology, Church Growth Movements, and the issues of mission. His comprehensive overview of mission emphasizes the fact that the mission of the church is an open secret which is to be shared with all nations. Newbigin stays within the Gospel and claims the Jesus Christ is our Lord and the foundation of the missions. As you can tell, his work has a lot of strengths and few weaknesses. It was educational, interesting and worth-while to read.

EC 22 HISTORICAL DEVELOPMENT OF CHRISTIAN EXPANSION

(History of Missions) Mr. Moffett - Spring, 1986

Course Description

This survey of the expansion of the Christian church will outline the major periods of missionary outreach from the first to the 20th century, noting patterns of advance and decline and analyzing factors which may have contributed to success or failure. It will discuss changing theories and methods of mission, and will include biographical sketches of key missionary and national church leaders.

Textbook

The textbook will be Stephen Neill, A History of Christian Missions, (Penguin, 1964). Its purchase is recommended. Also worth buying, if you can find them, are any of the seven volumes of K.S. Latourette, A History of the Expansion of Christianity, and F.M. DuBose, Classics of Christian Missions.

Requirements

1. In addition to readings as assigned weekly in the textbooks, 800 pages of reading from the list of recommended books (on the attached lists) will be required as follows:
 - 300 pages on pre-Reformation missions
 - 300 pages on post-Reformation missions
 - One missionary biography
2. Two book reports will be required. Each will contain a one-page outline or summary and an additional half-page of your own personal reaction to the book, whether positive or negative.
3. A mid-term test, tentatively scheduled for Friday, April 4th.
4. A 10-page term paper will be required on one of the suggested topics (list attached separately), OR on a subject of your own choice (which must be approved by the professor).

Schedule

Feb. 3	First class
	Classes on Mon. 11-12:00; Wed., Fri. 11:40-12:30
Mar. 12	First book report due
Apr. 4	Mid-term test (one hour). Tentative date.
Apr. 28	Second book report due
May 2	Last class
	Term paper due on date set for Final exam

Term papers and book reports may be turned in to the Faculty Secretary in Room 105 at 21 Dickinson Street. Any requests for time extensions or absences must be made to the office of Professional Studies in Room 118, Hodge Hall.

EC 22 - History of Missions - page 2
Recommended Reading List - Spring, 1986

EARLY PERIOD

- Brown, L.W., The Indian Christians of St. Thomas. Cambridge: Univ. Press, 1956
Dubose, F.M., ed., Classics of Christian Missions. Nashville: Broadman, 1979
Harnack, A., The Mission & Expansion of Christianity in the First Three Centuries. N.Y.: Harper, 1962
K.S. Latourette, History of the Expansion of Christianity, I. NY: Harper, 1937
Allen, Roland, Missionary Methods: St. Paul's or Ours? Gr. Rapids: Eerdmans, 1962
Foster, John, After the Apostles: Missionary Preaching of the First Three Centuries. London: SCM, 1952
Green, Michael, Evangelism in the Early Church. Gr. Rapids: Eerdmans, 1940
Hanson, R.P.C., St. Patrick. N.Y., Oxford, 1968
Hinson, E. Glenn, The Evangelization of the Roman Empire. Macon, GA: Mercer U. '81
Jones, A.H.M., Constantine and the Conversion of Europe. Lond.: Hodder & St., 1948
McMullen, R., Christianizing the Roman Empire (AD 100-400). New Haven: Yale U. Press, 1984
Thompson, E.A., The Visigoths in the Time of Ulfila. Oxford: Clarendon, 1966
Watt, Mary C., St. Martin of Tours. London: Sands, 1928

MEDIEVAL

- Latourette, K.S., Hist. of the Expansion of Christianity, II. N.Y.: Harper, 1938
Addison, James T., The Medieval Missionary: A Study of the Conversion of Northern Europe, AD 500-1300. N.Y.: Int. Miss. Council, 1936
McNeill, John T., the Celtic Churches. Chicago: U. of Chi., 1974
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Outline and Main Chronological Divisions

There is no single satisfactory way to divide the history of the development of Christian Missions into neat regular time periods. There are too many currents and counter-currents to fit a systematic pattern. You should be familiar, however, with some of the better known attempts.

- I. The most familiar pattern divides church history of which missions history is a part, into three periods: Ancient, Medieval and Modern. But there is no agreement as to when one ends and the next begins:
 1. Ancient is variously dated up to Constantine (300 AD) or as late as the conversion of northern Europe beginning in 700 AD.
 2. Medieval, therefore, begins either in 300 or 700 AD, but by common consent ends with the Reformation, 1500 AD.
 3. Modern, however, sometimes excludes the Reformation (which is often put in a separate period by itself) and may begin as late as 1650 to 1750, (the "Enlightenment" and Deism).
- II. But Kenneth Scott Latourette's classic history of missions, the History of the Expansion of Christianity charts the history of the church in terms of waves of advance and recession:
 1. The First Advance: Christianity Wins the Roman World (1-500)
 2. The Great Recession: Barbarians and Muslims (500-950)
 3. The Rising Tide in the West: Second Advance by Roman Catholics, Nestorians and Orthodox (950-1350)
 4. The Second Recession: Fall of Mongols, Rise of Turks, Decline of the Papacy (1350-1500).
 5. Three Centuries of Advance: Reformation and Counter-reformation (1500-1750)
 6. The Third Recession and Signs of Revival (1750-1815)
 7. The Great Century: the Modern Missionary Movement (1815-1914)
 8. Advance through Storm (1914-1945)
[To which we might add]:
 9. Rising Tide in the Third World (1945-2000)
- III. Our major textbook, however, Stephen Neill's A History of Christian Missions separates mission history up to 1500 AD into three periods of roughly 500 years each, and shorter irregular periods thereafter:
 1. The Conquest of the Roman World (100-500 AD)
 2. The Dark Age (500-1000 AD)
 3. Early European Expansion (1000-1500)
 4. The Age of Discovery (1500-1600)
 5. Roman Catholic Missions (1600-1787)
New Beginnings, East and West (1600-1800)
 6. New Forces in the West (1792-1858)
 7. Heyday of Colonialism (1858-1914)
Rome, the Orthodox and the World (1815-1914)
 8. 1914 and After

IV. Still another systematic and easily remembered alternative comes from Ralph Winter, whose mathematical mind divides missions into equal periods of 400 years each:

1. Encounter with the Roman Empire; Rapid expansion (30-400 AD)
2. Encounter with Barbarians and Muslims; Structures of mission and the rise of Monasticism (400-800 AD)
3. Encounter with the Viking World; Irregular expansion (800-1200 AD) with special notice of the Celtic church.
4. Upheaval in Western Europe, and the Reformation (1200-1700)
5. Encounter with the Non-Western World (1600-2000 AD)

Protestants

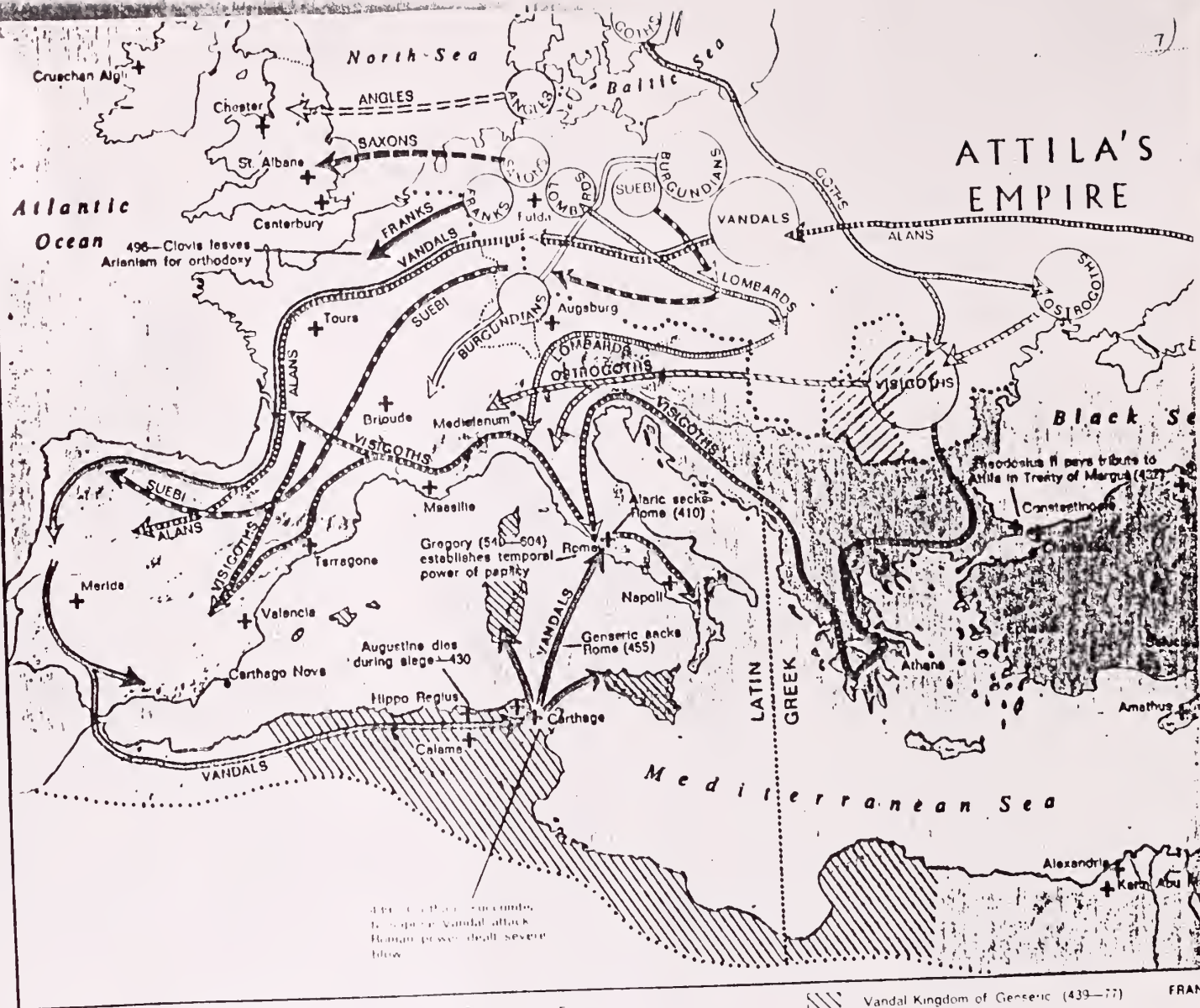
- a. ~~and Rome~~ Coastlands 1792 - Wm Carey. (Women + students)
- b. Inland 1865 - Andrew Taylor (SVM)
- c. Unreached Peoples 1934 - Cameron Townsend.

MISSIONS CHRONOLOGY

<u>AD</u>	
19 ?	Gundaphar becomes King in Northwest India
34	Philip and the Ethiopian eunuch
40	Addai's mission to Edessa (Osrhoene) (?)
45-49	Paul's first missionary journey, Asia Minor
50-52	Paul's mission to Europe (Greece)
50	Mission of Thomas to India (?)
54	Nero's persecution of Christians in Rome
180?	Conversion? of Abgar VIII of Osrhoene (Edessa)
96	Reports of Christians among the Bactrians (Afghanistan)
300	David, Nestorian bishop, to India (?)
301	Tiridates, king of Armenia, converted by Gregory the Illuminator
311/13	Conversion of Constantine and Edict of Toleration
320	Arian Controversy
325	Council of Nicaea
328	Frumentius consecrated bishop for Ethiopia
	330 Constantinople founded
339-380	The great Persian persecution
341	Mission of Ulfilas to the Goths
345/6	Thomas the Merchant brings Christian refugees to India (?)
	361 Julian the Apostate
367	Mawiyya, "first Arab Christian queen".
	407 Romans evacuate Britain
	410 Alaric sacks Rome
410	First Nestorian Synod (Issac's)
413	Mission of Hayyan to Yemen (?)
420	2nd Nestorian Synod (Yaballaha's) declares Asia's independence
431	Patrick returns to Ireland
432	Nestorius condemned
440	Pope Leo the Great (r. 440-461)
451	Council of Chalcedon condemns monophysites
457/8	Egyptian monophysites (Copts) separate from west
	476 Last western Roman emperor
486	School of Edessa exiled to Persia (Nisibis)
496	Clovis, King of the Franks, converted
497	Shah Kavadh of Persia sheltered by Christian Huns in Bactria
523	Christian Ethiopia invades Yemen, aids Arabian Christians
529	Benedict founds monastery at Monte Cassino
540	Mar Aba I, Nestorian Patriarch
542	Jacob Baradaeus initiates Monophysite missions, western Asia
547	Cosmas Indicopleustes finds Christians in India and Ceylon
550 ?	Scriptures translated into language of Huns, Bactria
	552 Justinian reunites Rome
563	Columba, "apostle to Scotland", founds Iona
	568 Lombards take Roman west
	571 Birth of Mohammed
590	Pope Gregory the Great (r. 590-604)
597	Augustine of Canterbury's mission to Britain
	611 Roman Empire becomes Greek
	622 The Hegira (to Medina)
	633 Death of Mohammed
635	Alopen; Nestorian mission to T'ang China
	Aidan; mission from Iona to northern England (Northumbria)
	642 Persia falls to Islam

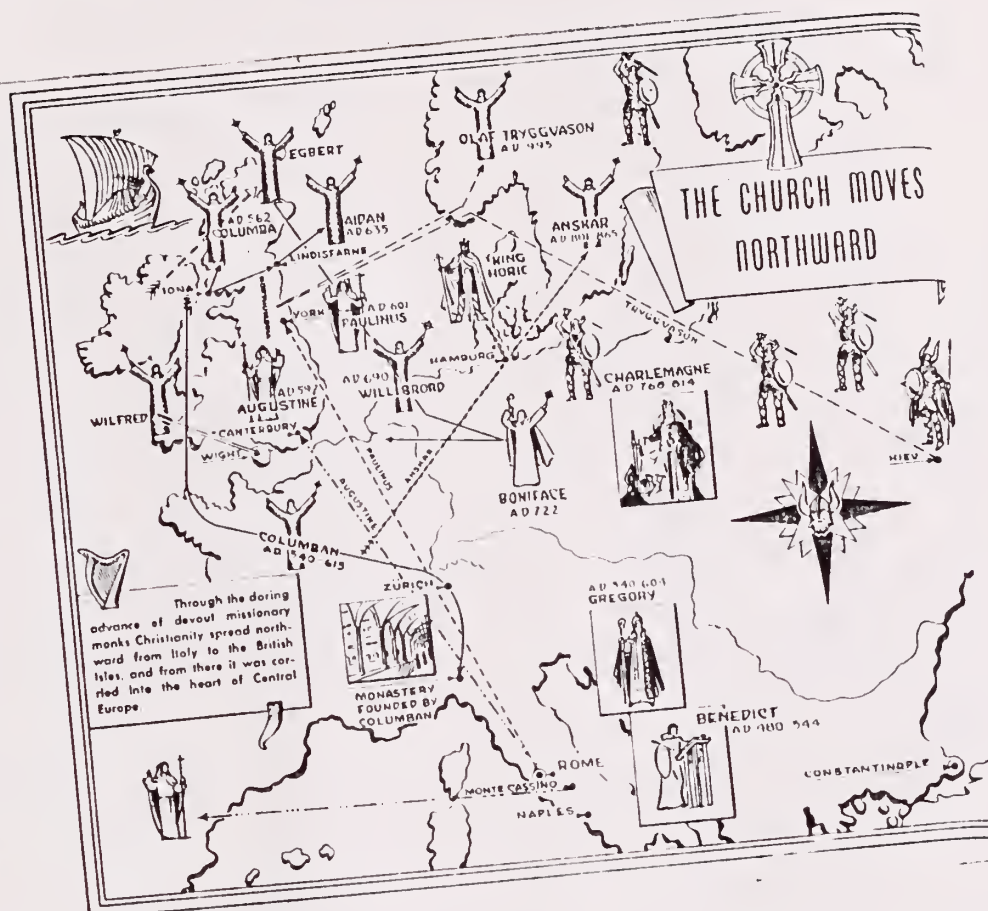
Missions Chronology - continued

<u>AD</u>	
664	Synod of Whitby; Celtic and papal missions begin to merge
692	Willibrord; beginning of Anglo-Saxon missions to Europe
698	Persecution of Nestorians in China
699	Theodore of Tarsus to Canterbury
	710 Islam invades Spain
716	Boniface (Winfrith), "apostle to Germans", to Europe
	732 Charles Martel stops Arabs
745	China's Nestorians change name from "Persian" to "Syrian" church
	751 Chinese clash with Arabs
	756 Charlemagne, Kg. of Franks
774	Copper charter granted to Christians in India (Kerala)
781	Nestorians consecrate bishop for Central Asiatic Turks
	Nestorian monument in China
	786 Danes attack England
800	Pope crowns Charlemagne Holy Roman Emperor
826	Ansgar, "Apostle of the north"; mission to the Danes
863	Cyril and Methodius, "apostles to the Slavs", in Bohemia
864	Baptism of Boris, king of the Bulgars
920	Nestorian bishopric in Burma, at Pegu
954	Olga of Kiev baptized, beginning of mission to Russia
966/7	Duke Mieszko of Poland baptized
983	Bp. Adalbert of Prague begins Czech mission to Magyars, Poles
987	Conversion of archduke Vladimir of Kiev (Russia)
1000	Stephen, king of Hungary, leads mass conversion of Magyars
1009	Nestorians convert prince of the Keraites (Mongolia)
1096	The first Crusade; Christians invade Seljuk Turk empire
1217	Dominic organizes Dominicans
1219	Francis of Assisi preaches to the Sultan of Egypt
1266	Kublai Khan asks Pope for missionaries to Mongols
1275	Nestorian church reorganized in Far East
1281	Nestorians elect Mark, a Mongol monk, as Patriarch in Baghdad
1294	John of Montcorvino brings Roman Catholicism to China
1315	Raymond Lull, missionary to Muslims, martyred in Algeria
1330	Jordanus, first Roman Catholic bishop in India (Kerala)
1358	Tamerlane begins extinction of Christianity in Central Asia
1370	Mongolia converts to Buddhism
	1453 Fall of Constantinople
1457	United Brethren (Moravians) organize Christian village
1480	Russia expels Muslim Mongols; restores Christian state
1482	First Roman Catholic missionaries to Zaire
1486	Portuguese convert African chief in Senegal
1491	King of Benin (Nigeria) baptized
	1492 Columbus to America
1493	Pope divides world between Portugal (Africa, Asia) and Spain for missions.
1500	African chief in Congo baptized
1503	Franciscan college in Haiti
1511	First Roman Catholic diocese in America (Puerto Rico)
1512	First mission to Cuba (Dominicans)
	1518 Martin Luther's theses
1550	First Roman Catholic missionaries in Tanzania



DECLINE OF ROMAN AUTHORITY 5TH-6TH CENT.

Franklin H. Littell, Atlas



Cpm

W. A. VISSER 'T HOOFT TAKES ON THE THEOLOGIANS:
The Social Gospel Movement and Europe Debate The Kingdom Of God

John M. Willingham
EC 11
January 7, 1987

W. A. Visser't Hooft earned a prominent place in the ecumenical movement largely due to his role as the first secretary general of the World Council of Churches. While in that role, a time span of 18 years, he was a significant influence in holding the body together and in bringing it into reality.

Long before the WCC became a reality, however, Visser't Hooft spent a considerable amount of energy attempting to understand two seemingly-divergent theological schools--the Social Gospel movement as found in America, and European theology as enunciated by Barth and others. The point of contention between the two centered on the matter of the Kingdom of God. Could the Kingdom of God be ushered in by human efforts as the Social Gospel adherents seem to imply or was the Kingdom of God a matter left solely to God and therefore not worthy of our concern? Visser't Hooft seemed fascinated by the challenge of finding some ground upon which the two groups could agree and as a result he spent roughly two decades in pursuit of this goal.

In this paper I will look at the work that Visser't Hooft carried out in his desire to bring the two influential bodies together. I believe that upon close examination of his efforts in this time that we will discover that the future general secretary was aware that these two groups must be brought together if there were to be any sort of ecumenical action. While ecumenicity was probably not his goal at the outset, his writings on the subject clearly point to the need for unity as the years went on.

W. A. Visser't Hooft first became aware of the tension between the two groups at the 1925 World Conference of Life and Work in Stockholm. The meeting had been organized, in large part, due to the efforts of Archbishop Soderblom who wished to see an ecumenical council of churches formed. Yet the primary issue that came from this conference was the debate which exploded between the German school and the American school. Visser't Hooft, who at age twenty-four was the youngest participant in the conference, summarized the debate in the following way: "Is the Kingdom of God an ideal state of society to be realized by human achievement? Or is it the completely new world which God brings at the end of human history?"¹

Throughout the meeting in Stockholm the issue raged on. One bishop at the conference stood up and in English declared "To set up the Kingdom of God in this complicated civilization of the twentieth century is a colossal task" To which a fellow delegate rose and replied in German "Nothing could be more disastrous than to suppose that we mortal men have to build God's Kingdom in the world."² As we might expect the issue was not resolved at the conference and both groups left Stockholm feeling they had their work cut out for them. There was even a joke in the United States after the conference that the Germans had adapted the hymn "Rise Up, O Men of God" to be:

Sit down, O men of God
His Kingdom He will bring
Whenever it may please His Will
You cannot do a thing³

In his autobiography, Visser't Hooft reflected on the tension of the time by noting:

The German theologians used their eschatology too easily as a justification for a complete separation between Christianity and political or social life. The American 'social gospel' enthusiasts were building castles in the air which had little relation to the hard realities of history.⁴

His fascination with the debate at Stockholm was given additional energy after his initial visit to the United States later in the same year. While in the States he was introduced to Reinhold Niebuhr and was intrigued to find an individual who articulated European theology well while still working actively in society and remaining critical of the Social Gospel movement. He saw Niebuhr as being uncomfortable with the Social Gospel "for its insufficient dealing with the reality of sin in the world, and for its too easy analysis of the realities of society, especially the reality of power in society."⁵ It was these events of 1925 that led Visser't Hooft to write his dissertation on the background of the Social Gospel movement.

Prior to the Stockholm conference, Visser't Hooft felt that as far as Europe was concerned America didn't really have any sort of theology. Christians in Europe, for the most part, were unaware of how American theology had come into existence and, following Stockholm, Visser't Hooft noted that

religiously American did not exist for Europe until quite recently. America was generally regarded as a country that did not produce any religious thought of its own and that borrowed from all sides to keep itself theologically alive.⁶

Visser't Hooft placed some of the blame for these distorted images on the Americans themselves because they weren't concerned with detailing the history of their own movement. Visser't Hooft made this point in the introduction to his dissertation when he

stated:

American writers contribute by their silence to the misleading conception that America has no thought-life of its own, that all elements in its religious thought are simply borrowed from overseas and that therefore there is nothing of particular interest or worthy of study in the history of thought in America itself.⁷

Obviously, Visser't Hooft felt differently and in his book he concluded that America had borrowed concepts from European and especially German theology, but that theologians in the United States had changed the concepts into ones that were now distinctively American.

In looking back on his conclusions in the dissertation, Visser't Hooft contended that the Social Gospel movement was

and quite
theologically weak, in that it did not distinguish clearly enough between church and world, in that it had a romantic conception of man, in that, in line with the attempt to make the world safe for democracy, it sought to make God safe for democracy.⁸

Yet he had positive things to say about the movement as well. In his dissertation Visser't Hooft stated that there was a lot to be learned from the movement: "its missionary zeal, its sense of responsibility for all life, its challenge to those who are satisfied with things as they are, its moral courage."⁹

Furthermore, Visser't Hooft felt that it was

precisely because these men of the social gospel had a world vision and a sense of calling in relation to social and moral problems, that they came to the ecumenical movement, and that they entered into conversation with the Christians of the other parts of the world.¹⁰

In other words, the optimism of the movement to which the Germans objected, was precisely the same energy that brought Americans into the arena of world unity in the first place.

Visser't Hooft was well aware of the work ahead of him in the tension between American and European Protestants. In 1928 he wrote: "There is a great deal of mutual interest, but there is amazingly little mutual understanding."¹¹ Three years later, he noted with sadness

It would seem that today European Christians and American Christians are further away from each other than any other group in the two continents...a situation which ought to challenge every European and American Christian to enter the struggle for unity of spirit, which will enable them to stand together for a civilization neither European nor American, but Christian.¹²

Later in the same article, Visser't Hooft sounded a hopeful note when he declared that Christians are

the ideal reconciling influence for they try to see both Europe and America in their relation to an eternal goal, which is the Kingdom of God...It is their difficult task to protest against the worship of European individualism as well as of American collectivism. But if, by so doing, in both continents they remind people of a greater freedom and a greater unity, which consist in a common loyalty to their common creator, they do more than anyone else to bring Europe and America together.¹³

In the same year (1931), Visser't Hooft published an article based on a lecture given in Toronto and London in which he attempted to defuse the argument that the theology of Karl Barth was one of despair. For Visser't Hooft it was just the opposite. In the article he wrote:

Barth opens up for us the wonderful objectivity of God's world. He delivers from the anxious seeking for religious treasures. His is the theology of spiritual poverty. Many of us who have spent fruitless hours in building up our inner experiences and always found them wanting when we needed them most--have been saved from ourselves, from our old Adam by accepting this great truth, that the only thing which matters is God's Holy Spirit and that that Spirit is with those who are hungry and thirsty, not with those who are spiritually well-fed.¹⁴

But Visser't Hooft also wanted to enunciate Barth's theology in such a way as to make clear that the German theologian did not exclude working for the betterment of society. The future secretary general tackled the issue head-on:

Will [followers of Barthian theology] sit in a corner and do nothing? No, not at all. They will stand in the world with both feet and act in many ways. If they are really living by faith they will work night and day wherever God has placed them. But they will work differently. They will not be haunted by illusions about their results. They will not be discouraged by the lack of them. They will carry on because their work is a matter of personal obedience to a personal God and not dependent on the realization of a worldly aim.¹⁵

In those words, Visser't Hooft is clearly taking the middle ground between the stances of the Social Gospel followers and the adherents of the European theology. There is a balance spoken of here, one that pays attention to the problems of the world, but also holds onto the realization that the final allegiance is to God and not to the attainment of any earthly goal. If there were any doubt as to Visser't Hooft's feelings on the proper balance it was wiped out when he wrote:

The ethical activity of the Christian, if seen in the light of God is unprofitable. For the Kingdom comes at God's time and man is not justified by works, but by faith alone. But the inactivity of the quietist or the laziness of the self-satisfied bourgeois is not only unprofitable, but a refusal to do the Will of God. Here again we are walking between two abysses--the one of activist moralism which bids us to adore the idols of world-reform and human progress, and the other one of quietism, which bids us to take life easily. Both are sins against the Holy Spirit.¹⁶

Shortly thereafter, Visser't Hooft began to notice a shift taking place in the conversation between America and Europe. In many ways he attributed this change to Reinhold Niebuhr who was critical of the Social Gospel, but who also uncomfortable with a

theology which failed to have a social ethic as part of its dogma. But the change was also brought about by the presence of Adolph Hitler, who showed individuals world-wide that the church could not remain separate from the problems of the state. The old German theology no longer was appropriate and the change in German thinking was dramatically noted with the Barmen^e Declaration of 1934--^{largely}written by Karl Barth.

Visser't Hooft felt that at the start of World War II that the two movements--American and German--were beginning to merge. The optimism of the Social Gospel was being devastated by the horrors of war while at the same time, the orthodox pietism of the Germans was being changed by the political forces within their land. During the war years, the writings of Visser't Hooft reflect a convergence of theologies, for his articles tend to speak of a unity that is more focused on a universal form of oneness rather than a unity between two warring theological factions. In 1942, he wrote:

When the church truly seeks the Kingdom, and seeks the whole Kingdom, then a worldly, a provisional, but an infinitely precious order is sooner or later added unto it. The justice which God demands cannot but lead to justice in society. The freedom which God gives cannot but lead to freedom in the state.⁷

Yet this dream for the future did not keep him from recognizing that even with the progress which had been made, that there were bound to be tensions in a post-war world that existed before. In an article detailing the rebuilding of churches in a war-torn Europe, Visser't Hooft emphatically declared that individual interests had to be secondary to the needs of the church universal:

The oecumenical movement will be judged in the post-war period according to its success or failure in achieving collaboration in practical tasks. The reconstruction work will be the most visible of these tasks. If we can show in this realm that our churches have learned to subordinate their particular interests to the welfare of the whole Church of Christ, the oecumenical movement will have made a convincing case. But if individualism and anarchy predominate one more, it is difficult to see how we can maintain that the churches takes their membership in the World Council seriously.¹⁸

Yet the war did not end Visser't Hooft's concern that the theology of pre-war America and Europe be brought together. Instead he chose to use the lessons of the war to highlight what he had been saying since 1928. In delivering the Stone Lectures at Princeton Seminary in 1947, Visser't Hooft declared to the audience: "We do not need to choose between an individualistic pietism which forgets the cosmic proportions of the Biblical message and a social moralism which neglects its eschatological character."¹⁹ Instead, "we are freed from the narrowness of introspective religion and set in the stream of God's world-embracing plan."²⁰ Furthermore, Visser't Hooft offered that

We are also freed from the despair engendered by the impotence of our moral idealism. The question of success becomes secondary. We do not need to be assured that the Gospel 'works.' The one all-important thing is to be with the King and to obey him. The issue is not whether we will succeed in establishing his Kingdom; the question is whether we live right now as his grateful subjects expecting that what is already given us 'in spe' ('in hope'), will come to us 'in re' ('in fact'). Such an eschatology is not an opiate. It is a call to active service.²¹

World War II had served as an painful exclamation mark to all that Visser't Hooft had been saying. How appropriate it was that these summary words were uttered before an American audience.

In a lecture in 1958 at Colgate-Rochester Divinity School, W. A. Visser't Hooft reflected on the result of the debate

between the Social Gospel adherents and the followers of the European theology. In summary, he noted that

these two traditions (the Social Gospel movement and European theology) have entered into a helpful and constructive discussion with each other and have both been transformed. The result is that in this field of the ecumenical movement we have reached a greater degree of agreement and we have been able to speak out more definitively together than in any other field.²²

What a gratifying realization that must have been for Visser't Hooft.

Between 1925 and 1945, W. A. Visser't Hooft was a vocal and consistent voice for the need to bring the theologies of America and Germany together. Instead of taking the position of one school of thought or the other, Visser't Hooft made a concerted effort to look critically at both schools of thinking. He took the time to understand the Social Gospel movement at a time in church history when many theologians in Europe wouldn't even acknowledge that a theology of any consequence existed in the United States. And in response to those who felt that the theology of the Germans was one of despair and irrelevance, Visser't Hooft suggested that it was that very school of thought which gave the ecumenical movement the foundation of spiritual life which it needed.

In some ways it was the horror of World War II which completed the work of Visser't Hooft in this critical area. The churches of the post-war era were painfully aware that there was evil in the world and that the church must participate actively in society to work for the betterment of all. It was a mere eight years after the conclusion of the war that the World

council of Churches could, with conviction, declare "Jesus Christ, the Hope of the World" and cause Visser't Hooft to reflect:

The gospel calls us to hope. It does not call us to a hope based on illusions about man and his nature, but to a hope in God who in Jesus Christ has once and for all proclaimed his victory and who gives us the certain promise of that Kingdom which is the fulfillment of his victory in and through his son. That is the hope that saves us from a passive acceptance of the world as it is. It is because we have such a hope that we can and must go on working for the attainment of goals that are seemingly impossible.²³

It was such goals that characterized the life of W. A. Visser't Hooft. How grateful we all must be for the persistence and active discipleship of this man who brought together two distinct theological schools--a major step in promoting unity within the Holy Catholic Church.

Very good, indeed. Your discussion
of apt quotations which crystallize the essence
of the debate is particularly good. Thank
you for calling attention to a major theologian
of our time who is often overlooked, but who
set the stage and most clearly pinpointed
the issues for a debate that still continues

(A)

P.S. I remember a conversation I had with him once from which I came away greatly
impressed but feeling he had one blind spot. He dismissed the Bull, Gelasius and the
Pentecostals as unimportant because they were not theologians. But the failure of the
ecumenicals to include the points in the WCC with any appreciable recognition has resulted in a
deeper polarization today than the neo-orthodox/social gospel split of a generation ago.

FOOTNOTES

- 1
Willem A. Visser't Hooft, Memoirs (Philadelphia: The Westminster Press, 1973), p. 25.
- 2
Bengt Sundkler, Natan Soderblom: His Life and Work (Uppsala: Almqvist and Wiksells, 1968), p. 375.
- 3
Visser't Hooft, Memoirs, p. 26.
- 4
Ibid., p. 26.
- 5
Willem A. Visser't Hooft, "Rauschenbusch in Ecumenical Light," Colgate Rochester Divinity School Bulletin, 30 (May 1958), p. 38.
- 6
Willem A. Visser't Hooft, The Background of the Social Gospel in America (Haarlem: H.D.Tjeenk Willink and Zoon, 1928), p. 2.
- 7
Ibid., p. 4.
- 8
Visser't Hooft, Memoirs, p. 27.
- 9
Ibid., p. 27.
- 10
Visser't Hooft, "Rauschenbusch", p. 35.
- 11
Visser't Hooft, Background of Social Gospel, p. 1.
- 12
Willem A. Visser't Hooft, "Europe Looks at America," The Student World, 24 (First quarter 1931), p. 78.
- 13
Ibid., p. 78.
- 14
Willem A. Visser't Hooft, "An Introduction to the Theology of Karl Barth," Canadian Journal of Religious Thought, 8 (Jan/Feb 1931), p. 50.
- 15
Ibid., p. 48.
- 16
Ibid., p. 48.
- 17
Willem A. Visser't Hooft, "How Shall the Christian Church Prepare for the New World Order," The Christian Century, 49 (March 4, 1941), p. 277.
- 18
Willem A. Visser't Hooft, "The Reconstruction of the Churches in Europe," International Review of Missions, 34 (1945), p. 84.
- 19
Willem A. Visser't Hooft, The Kingship of Christ (New York: Harper and Brothers, 1948), p. 139

20

Ibid., pp. 138-139.

21

Ibid., p. 140.

22

Visser't Hooft, "Rauschenbusch", p. 39.

23

Willem A. Visser't Hooft, "The Meaning of Evanston 1954,"
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Barbara Keely

"BAPTISM, EUCHARIST, AND MINISTRY"

AND THE REFORMED CHURCHES

In January, 1982, the Commission on Faith and Order, meeting in Lima, voted to approve the document "Baptism, Eucharist, and Ministry."¹ As suggested by many, and stated by Lewis Mudge, "No ecumenical development in recent years may turn out to have greater import."² But this document did not appear overnight. The Faith and Order Movement began in 1927, and became part of the World Council of Churches in 1948. Its purpose is to work toward "the goal of visible Christian unity."

To assist the churches towards this goal, the Faith and Order Commission of the World Council provides theological support for the efforts the churches are making toward unity. Indeed the Commission has been charged by the Council members to keep always before them their accepted obligation to work towards manifesting more visibly God's gift of Church unity. So it is that the stated aim of the Commission is "to proclaim the oneness of the Church of Jesus Christ and to call the churches to the goal of visible unity in one faith and one eucharistic fellowship, expressed in worship and common life in Christ, in order that the world might believe" (By-Laws).³

The BEM document is the culmination of a 55-year process, which began at the Commission's first meeting in 1927. Since then, several Commission meetings and subcommittee meetings have

¹"Baptism, Eucharist and Ministry," (Geneva: World Council of Churches, 1982).

²Lewis S. Mudge, "A Reformed Theologian Views the BEM Documents," The Reformed World 37 (1983): 131.

³"BEM," p. vii.

matured the document, including Accra (1974) and Bangalore (1978).

In addition to the Commission's historical work, there have been several ecumenical and bilateral dialogues which have contributed to its development. It is important to remember that this Commission is composed not only of Protestant theologians, but also Orthodox and Roman Catholic. It is truly ecumenical in its scope and purpose.

To facilitate both the document's development and reception, a careful plan was implemented. As explained by Lukas Vischer, there were four objectives to this plan:⁴

1. "The Commission sought to present a text which brought together the entire ecumenical discussion up to that point concerning baptism, eucharist, and ministry."

2. "It wanted to produce a text that could be presented to the churches. . . The churches- more precisely, the People of God- must be able themselves to grapple with the results of ecumenical dialogues."

3. It "wanted to present a text which contained the essential results of the bilateral conversations between various confessional traditions."

4. It "should help churches facing the task of proclaiming the Gospel in a non-Christian cultural situation (such as Asia or Africa.)"

⁴Lukas Vischer, "The Process of 'Reception' in the Ecumenical Movement," Mid-stream 23 (1984): 226-227.

The document consists of three parts: baptism, eucharist, and ministry. Even though the Commission voted to hold and present them as a single document,⁵ this paper will examine them as three separate units.

BAPTISM

Since the beginning of the Faith and Order Movement at Lausanne in 1927, there has been a recognition of the centrality of baptism, but a recognition of the variety of understanding and practices of the sacrament.⁶ This part of the document has five sections: I. The Institution of Baptism, II. The Meaning of Baptism, III. Baptism and Faith, IV. Baptismal Practice, and V. The Celebration of Baptism.

"Baptism is a gift of God, and is administered in the name of the Father, the Son, and the Holy Spirit." It is recognized that "the inability of the churches mutually to recognize their various practices of baptism as sharing in the one baptismal recognition, have given dramatic visibility to the broken witness of the Church."

Baptism "is the sign of new life through Christ Jesus. It unites the one baptized with Christ and with his people." The text does not solve all the theological differences in the doctrinal stands on baptism, but provides five accepted

⁵Michael Kinnamon, Toward Visible Unity: Commission of Faith and Order, Lima, 1982, Vol. 1: Minutes and Addresses, Faith and Order Paper 112 (Geneva: World Council of Churches, 1982), p. 83.

⁶Geoffrey Wainwright, The Ecumenical Moment (Grand Rapids: William B. Eerdmans Pub. Co., 1983), p. 31.

understandings: 1. it is participation in the life, death, and resurrection of Jesus Christ, 2. it makes Christians partakers of the mystery of Christ's death and resurrection [which] implies confession of sin and conversion of heart, 3. it is a gift of the Holy Spirit, 4. it brings the baptized into the Body of Christ, and 5. it is a sign of the Kingdom.

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But there continues to be the split between those who practice infant baptism and those who practice believer's baptism. The document is careful to state that "it is necessary to keep in mind that the real distinction is between those who baptize at any age [including infant] and those who baptize only those able to make a confession of faith for themselves. The differences between infant and believer's baptism becomes less sharp when it is recognized that both forms of baptism embody God's own initiative in Christ and express a response of faith made within the believing community." As pointed out by Lewis Mudge, "the fact that the differences are of 'practice' and no longer of 'faith', is the heart of the matter."⁷ The document stresses "baptism is both God's gift and our human response to that gift." What is common to both is the importance of the community of faith and the understanding of lifelong Christian nurture.

The last section outlines the six essential elements in an order of baptism, which are consistent with the Reformed understanding and practice of baptism: "the proclamation of the

⁷Lewis Mudge, "Convergence on baptism," in Ecumenical Perspectives on Baptism, Eucharist and Ministry, ed. Max Thurian (Geneva: World Council of Churches, 1983), p. 37.

scriptures referring to baptism, an invocation of the Holy Spirit, a renunciation of evil, a profession of faith in Christ and the Holy Trinity, the use of water, and a declaration that the persons baptized have acquired a new identity as sons and daughters of God, and as members of the Church, called to be witnesses of the Gospel."

From a Reformed perspective, Robert Shelton affirms the baptism section of the Lima documents, and suggests ways it helps to enlarge the Reformed understanding of the sacrament. One is the image of Romans 6, the "participation in Christ's death and resurrection." The ethical aspects is another important consideration, "because baptism is understood to be a cleansing of the heart, and an act of justification [which suggests] those baptized are given a new orientation to justice and mercy."⁸ Another important emphasis is that one is not just baptized into a personal relationship with Christ, but into the Body of Christ, the Church.

Shelton raises two weaknesses in the test. One is "the lack of an adequate statement regarding the theological significance of baptizing the children of believers."⁹ There is not a clear statement on the place of God's grace, which "always precedes our faith."¹⁰ The second weakness is in the section on The Celebration of Baptism, which appears to emphasize immersion

⁸Robert M. Shelton, "The Lima Text on Baptism and the Reformed Tradition," Austin Seminary Bulletin Vol. C (October 1984): 18.

⁹Ibid., p. 19.

¹⁰Ibid., p. 20.

over the use of less water. Shelton concludes his review of the Lima text from a Reformed perspective with support of the emphasis of Christian nurture, and the parents' role in this, especially if infant baptism is to be taken seriously.

Alan Sell raises two other questions regarding the Reformed response to this section on Baptism. The first is the lack of linkage with the Old Testament. The Reformed understanding of baptism is one of the New Covenant; is there no need for recognizing the Old? His second concern relates to the first: "Is there an important gap in the Commentary on para. 13 where mutual sacramental integrity is given as the reason against rebaptism? Have not the Reformed traditionally maintained that the main reason against rebaptism is that a person cannot enter into the New Covenant more than once?"¹¹

The questions raised by Shelton and Sell are important for Reformed churches to consider. But even more important is the ramification of the participating churches' adoption of this statement on baptism. As put by Mudge:

Agreement on the nature of baptism should, in its own right, put a certain ecumenical pressure on us. If we were to take seriously the insistence of the present document that Christian initiation is a continuous process and that no rite should be interposed between baptism and admission to communion, we would by implication have relativized all our limited, socio-confessional, ideals of 'membership.' We would be on the way to an understanding of 'membership' in the body of Christ which would challenge the autonomy of our dialogues on eucharist and ministry, as well as our particular confessional understandings of these matters. An embodiment of the 'given unity' we so like to talk about would be in process of formation in our midst. There would

¹¹Alan P.F. Sell, "Responding To "Baptism Eucharist and Ministry: A word to the Reformed Churches," The Reformed World 38 (1984): 193.

be more reason to believe that our understanding of the Gospel could triumph over the sociological forms in which we are still imprisoned.¹²

As a person who is particularly interested in the sacramental expression of our faith, as well as the Reformed understanding of the sacraments, I found the BEM section on baptism to be both challenging and encouraging. The Reformed theologians quoted above lend thought to where the Reformed churches are today on baptism, as well as where we fit into the overall ecumenical picture.

EUCCHARIST

The eucharist section of the Lima document is divided into three sections: I. The Institution of the Eucharist, II. The Meaning of the Eucharist, III. The Celebration of the Eucharist. According to one theologian, "Of the three Lima texts, this has been considered 'theologically the most mature', and, in fact, this is true."¹³ The maturity is seen in the understanding of the eucharist as "the new paschal meal of the Church, the meal of the New Covenant, which Christ gave to his disciples as the anamnesis of his death and resurrection. . . Christ commanded his disciples thus to remember and encounter him in this sacramental meal, as the people of God, until his return." This understanding of the Lord's Supper as the memorial of Christ is the center of this part of the document. "Memorial

¹²Mudge, "Convergence on baptism," p. 44.

¹³Paolo Ricca, "An Opinion on the B.E.M. Documents: Eucharist," The Reformed World 37 (1993): 239. See also John Rempel, "Forum," Worship 57 (1983): 451-454.

measure of eucharistic communion among themselves and so bring closer the day when Christ's divided people will be visibly reunited around the Lord's Table."

There are questions raised by this section, left unanswered. One is the necessity of an ordained minister presiding, as this is not universally practiced. A second, pertinent to non-Western cultures, is the necessity of using bread and wine. Is it more appropriate to use rice in some cultures? The BEM does not try to answer these and other questions, but does recognize their continuing existence.

From a Reformed perspective, Alan Sell questions the stress on the eucharist as "the central act of the Church's worship" and asks "Is there a case for saying that Christian worship comprises a multifaceted, mutually enriching series of acts to all of which CHRIST is central?" He is also concerned with the balance between eucharist and proclamation.¹⁶ His concern appears valid, but perhaps the BEM pushes the Reformed to re-examine our emphasis on proclamation over sacrament.

George Stroup, in reviewing the eucharist section of the documents, suggests four contributions it makes to Presbyterian understanding of the Lord's Supper.¹⁷ The first is the focus on the eschatological banquet, which is sorely lacking in our liturgies. The second is that the eucharist is nourishment for a single purpose, that of mission and witness. "Third, because the

¹⁶Sell, p. 195.

¹⁷George W. Stroup, III, "Presbyterians and the Eucharist," Austin Seminary Bulletin, pp. 27-28.

eucharist is the sign of a new, eschatological reality, it is unlike other table gathering in the world. . . Not only is the eucharist relevant to the particular situations of all people, not only does it evoke empathy from the Church for the oppressed, but BEM asserts something stronger- namely, that a Church that celebrates the sacrament is also a Church called to live in solidarity with the poor."¹⁸ The fourth implication is the ethical emphasis, for "according to BEM, one cannot take part in the eucharist and remain oblivious to social, economic and political structures which deny what the eucharist represents and anticipates."¹⁹

Stroup helpfully delineates the concerns Presbyterians might have with BEM. Although sign is mentioned, no understanding of what 'sign' means is given. This also leaves ambiguous the question of Christ's presence.²⁰ And, last, Stroup, like Sell, struggles with the emphasis on the eucharist over proclamation; does it make the Word secondary?

MINISTRY

The third section of the Lima document is on ministry, and is the least satisfactory section. But, as Cynthia Campbell states, "Given the variety of confessional traditions represented at the Faith and Order Commission, it is remarkable that a chapter on the nature and function of ministry was even attempted

¹⁸Ibid., p. 27.

¹⁹Ibid., p. 28.

²⁰Ibid., p. 29.

in a 'consensus document.'²¹ The ministry section is divided into six sections: I. The Calling of the Whole People of God, II. The Church and the Ordained Ministry, III. The Forms of the Ordained Ministry, IV. Succession in the Apostolic Tradition, V. Ordination, VI. Towards the Mutual Recognition of the Ordained Ministries.

The thorniest issue that arises out of this section for Reformed Churches is the question of the ministry of episkope, which "is necessary to express and safeguard the unity of the body. Every church needs this ministry of unity in some form in order to be the Church of God, the one body of Christ, a sign of the unity of all in the Kingdom." In an earlier paragraph, BEM acknowledges that "the New Testament does not describe a single pattern of ministry," yet goes on and specifies one based on the early tradition of the Church. This section appears to move further away from the biblical base evident in the sections on baptism and eucharist, and relies more heavily on Tradition as its basis for recommendation.

On the issue of succession, BEM carefully states it as an "apostolic tradition", not as an individual-to-individual handing down. It is clear in its recognition that "in churches which practise the succession through the episcopate, it is increasingly recognized that a continuity in apostolic faith, worship and mission has been preserved in churches which have not retained the form of historic episcopate. . . Ordination, for

²¹Cynthia M. Campbell, "A Reflection on Ministry," Austin Seminary Bulletin, p. 33.

example, is always done in them by persons in whom the Church recognizes the authority to transmit the ministerial commission."

For Reformed churches, the issue of the threefold ministries of bishops, presbyters, and deacons is of great importance. "The value of the threefold pattern of ministry is that it highlights three distinct aspects of ministry which do indeed seem to exist in almost all contemporary forms of ministry. These aspects are oversight, pastoral leadership and service. . . While specific functions and titles may vary, the document suggests that this or a similar threefold division presents a summary of ordained ministry for the whole church."²² Later, in her critique of this section, Campbell questions the office of bishop:

The question of substance is not historical interpretation. The question is whether or not the church today needs or should have an office and a person who symbolizes the unity of the Body of Christ. . . Reformed Christians are reluctant to assign such duties to any one person for more than a limited period of time. . . The issue is whether such oversight [as provided by a single person in the position of authority] is best conducted in the person of a bishop or collegially by ministers and church members together. To put it another way, the Reformed tradition questions whether ordination by a process of apostolic succession adds anything to the effectiveness of oversight itself.²³

Ministry in our tradition is collegial, from the session up to General Assembly. Our tradition stresses the Body of Christ over a single person heading the body. The important role that lay ordained play in the Reformed churches is lacking in the BEM document.

²²Ibid., p. 34.

²³Ibid., p. 38.

This document fails to deal with two, even more divisive issues surrounding ministry. The first is the place of the papacy; the second is the ordination of women. For Reformed Churches, the second is of utmost importance, as we deal with this issue within our own denominations. "Probably the most notable point about BEM's treatment of the ordination of women is+ its brevity."²⁴ There needs to be questions raised about the inconsistencies between paragraph 50, which calls for a re-evaluation by churches which discriminate, and paragraph 54, which allows the "differences in this issue" of the ordination of women to stand, not to "be regarded as substantive hindrance." For ordained women, to not be recognized in their calling, is painful. It also is a negation of the ministry of "the whole people of God" so strongly voiced at the beginning of this section. As Campbell puts it, "The ordination of women is a gift not only of leadership but of theological awareness which Presbyterians and others bring to the ecumenical church and which must not be lost."²⁵

CONCLUSION

The BEM document is made up of three units. The section on the eucharist is seen as a major theological step in the ecumenical movement, the baptism section lays out the differences and similarities in a helpful manner, and show where we are at

²⁴Francine Cardman, "BEM and the Community of Men and Women," Journal of Ecumenical Studies 21 (1984): 89.

²⁵Campbell, p. 41.

this point. Where the document is still confusing is in the area of ministry. Perhaps this confusion represents where the ecumenical conversations are today, for it clearly shows the strong differences that exist in the understanding of offices, the structures necessary for ministry, and the ordination of women.

Recognizing these issues, though, the BEM document is a major step forward. What we await now is the 1987 meeting where the church reports on reception will be made. As E. David Willis states, "As stake, obviously, is not just the next chapter in the ecumenical movement or even the successful reception of a document at official levels, but what reception of this document implies in the commitment of churches as an effective sign of reconciliation in a torn world."²⁶ The BEM document shows we are not yet at ecumenical consensus, but have been able to reach significant agreements.²⁷

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²⁶E. David Willis, "Baptism, Eucharist and Ministry, Reception, and the Bilaterals" Journal of Ecumenical Studies, pp. 96-97.

²⁷William H. Lazareth, "1987: Lima and beyond," in Thurian, p. 186.

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A fine, clear, concise overview of the document itself, and equally important, some Reformed responses to it. Very helpful. You condensed it without distortion, which is not easily done — and by focusing on one segment of the response you managed to avoid confusion.

A

International Bulletin

Vol. 11, No. 2
April 1987

Jesus the Missionary

“Jesus was a missionary” begins a Pastoral Statement on World Mission by Catholic bishops in the U.S.A., and the rest of their declaration can be seen as an outworking of that simple but often overlooked truth. Although this affirmation of December 1986 was overshadowed in the public media by the Catholic bishops’ pastoral letter on the United States economy, the text of the mission statement is given here in full for the insights it contains on the present and future of Christian mission.

The twofold purposes behind the writing of the declaration are important for all Christians to reflect upon. First, it is “to provide a theological and pastoral instrument for mission animation in order to stimulate interest in and a personal sense of responsibility for the church’s mission to other peoples. Jesus’ great commission to the first disciples is now addressed to us.” But that is not all. A second purpose is “to affirm missionaries in their efforts to proclaim the gospel and promote the reign of God. Jesus Christ, the Lord of all, is with them as they go forth in his name.”

Following Jesus the missionary in one’s own life is the theme of the next two articles. Sr. Barbara Hendricks tells of her pilgrimage as a Maryknoll Missioner, which took her back and forth many times between the United States and the far reaches of the world. Christopher Lamb then tells of Stephen Neill’s legacy as an Anglican bishop in India but also as a writer on mission with a worldwide readership. Although these articles were written separately for two continuing series in the *International Bulletin*, they may profitably be compared here for remarkable similarities in these two lives dedicated to following Jesus in mission service.

Howard A. Snyder and Daniel V. Runyon share with us ten significant trends in the Christian churches in recent years that will have continuing impact for Christians in mission everywhere. James A. Cogswell gives a closer analysis of the particular challenges that relief and development have brought to the churches in the years since 1945, with a view toward the future in the light of New Testament models.

The Catholic bishops’ Pastoral Statement concludes with a statement and an exhortation that all Christians might profitably consider: “Jesus is ‘the missionary of the Father’; each Christian is his witness. Let his voice proclaim the gospel through us as we bring the good news of salvation to the ends of the earth.”

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of Missionary Research

The Legacy of Stephen Neill

Christopher Lamb

Stephen Charles Neill (Dec. 31, 1900–July 20, 1984) was a scholar, theologian, and missionary thinker of outstanding gifts and comparable influence. A man of unflagging intellectual energy, he published some fifty books, three of them in the last year of his life. A letter I received from him within a month of his death at the age of eighty-three hoped "that there may be some time left for things that I still want to be allowed to do." In particular he wanted to finish his projected three-volume *History of Christianity in India*, of which the first volume was published a few months before his death, and the second came out a year later.

The octogenarian ambition reflected perhaps a sense that he had never fulfilled the superlative promise of his youth. The reasons for that are not yet fully clear, though his (so far) unpublished autobiography speaks of internal struggles commensurate with the powers of mind that everyone recognized in him. The Neill family came originally from Ulster—"there were two kinds of Neill character, cautious and imprudent"¹—while his maternal grandfather was successively distinguished in the Indian Civil Service, as the commissioner of the Metropolitan Police, and a missionary in Bengal. His father became a doctor and then a missionary, but during the years of Stephen's childhood his restless temperament kept the family home moving around southern England. Shyness, the son recalled, afflicted both his parents, and though he, as the third of six children, was less affected, he still experienced the temptation to contract out of society in a world of books and imagination. He was educated at the Evangelical foundation of Dean Close School, Cheltenham, a place that earned his affection for the quality of its teachers, and for providing him with the geographical roots of which his father's roving nature had deprived him. The precocious teenager, teaching himself Hebrew by torchlight under the bedclothes, found it difficult to share what he was learning with his contemporaries, and may have taken early refuge in a kind of lonely stoicism. Religion, as well as nature and circumstance, may have conspired to mold him this way. Neill was converted during an attack of mumps, when he suddenly "just knew" the reality of the atonement. He wrote of his later, adult sense of isolation and deep despair: "It was good that I had been brought up in that austere form of Evangelicalism in which any mention of feelings was regarded as almost an indecency." But perhaps a less austere religion would have given the church a servant less deeply damaged.

His autobiography tells us of lifelong insomnia, leading to frequent irritability and loss of perspective, but much more seriously of a darkness that was not depression but despair; "it was as if all the lights went out." Beginning at Cambridge, after a spell of intensely hard work for his Prize Fellowship, he had several prolonged spells of "complete darkness," from 1926 to 1933 and later from 1946 for a decade. These, he recorded, "determined the major part of my career."² Characteristically

he took refuge in the Psalms, especially 88:12: "Shall thy wondrous works be known in the dark . . . ? Unto thee have I cried, O Lord" (*Book of Common Prayer*); and also in the words of John Newton: "Don't tell of your feelings. A traveller would be glad of fine weather, but, if he be a man of business, he will go on." It is impossible to know what that "going on" cost him, and what might have been in his ministry had his problem been recognized earlier. A promising course of psychotherapy was cut short for reasons that he clearly resented but does not explain in his autobiography.³ At times he contemplated suicide but was protected from it, he reckoned later, by an inherited Neill obstinacy and a deep-seated dislike of exhibiting such ingratitude to God.⁴ He knew no complete freedom from this malady until 1965, after which, except for a brief recurrence, it did not trouble him again.

Neill's academic career was spectacularly untroubled. From Dean Close he won a classical scholarship to Trinity College, Cambridge, followed by a string of university prizes. Later in life he received honorary doctorates from the universities of Toronto, Culver-Stockton, Hamburg, Tokyo, Glasgow, and Uppsala, but perhaps nothing meant more to him than the award of a fellowship from his own college, the college of Bertrand Russell, G. M. Trevelyan, and so many others, founded by Henry VIII. For this he had to write a dissertation, and he chose to compare the writings of Plotinus with those of Gregory of Nyssa and Gregory of Nazianzen. The choice reveals perhaps the missionary in the making, for few subjects are more calculated to focus on the distinction between Hellenism and Christianity in the European intellectual tradition. The mysticism of Plotinus had many uses too as an introduction to Hindu monism, and served as a foundation and model for all Neill's writing on Christianity and other faiths. It reveals too the catholicity of mind that the study of the Greek and Latin classics had engendered in a personality molded by Evangelicalism. The fact that it was the Fathers rather than the Reformers whom he chose to study indicated a more comprehensively Anglican spirit in this Englishman with his Scot and Irish forbears.

Comprehensiveness in Neill took other forms as well. He had become a member of the Cambridge Inter-Collegiate Christian Union (CICCU), the famous Evangelical student body, early in his university career. As his student reputation grew he was asked, to his great surprise, to be president of the university Student Christian Movement (SCM), the more liberal student body. Neither group, or those wider movements that they represented, gained his wholehearted loyalty. At the end of his life he wrote sadly: "For fifty years I have helplessly watched these two bodies corrupting one another." He saw an empty liberalism on one side, matched by an unthinking intransigence on the other.⁵ These were days of bitter theological controversy as in 1922 the Church Missionary Society (CMS) split in two, giving birth to the more conservative Bible Churchmen's Missionary Society (BCMS). No detailed history of these events has ever been written, and the BCMS archives were destroyed by enemy bombing during the war of 1939–45, so perhaps the full story can never be told. It must have been personally as well as theologically painful for Neill, for in 1924, having only just gained his Trinity Fellowship, he became a CMS missionary in India, where his

Christopher Lamb is an Anglican priest working for the Other Faiths Theological Project, which aims to inject the experience of the worldwide church into Christian attempts to serve and witness appropriately in multifaith Britain. From 1979 until his death in 1984, Bishop Stephen Neill was the first chairman of the Project, which is jointly sponsored by the Church Missionary Society and the Bible Churchmen's Missionary Society.

father was one of the few CMS missionaries to leave the parent body and serve with BCMS in Mirzapur. An uncle succeeded the BCMS founder and first general secretary, Daniel Bartlett, in the parish he had left near Bristol.⁶ Perhaps such experiences drove Neill to work for Christian reconciliation and unity with a lifelong intensity that theological motive alone could not have sustained. Certainly the combination of wide erudition, deep theological acumen, and passionate convictions about the co-inherence of gospel, mission, and church made him a formidable advocate of ecumenism.

At this stage, the resurrection was already the center of his faith, together with the atonement. Though he could write of Aeschylus' *Agamemnon* that it contained "religious utterances on the same level as that of the prophet Isaiah," he knew that "on certain levels of human distress Hellenism is not the answer," for it can only enable a reconception of the self. The res-

"What the Gospel offers is not a new understanding of self in an unchanged world but invitation to adventure in a world in which all things have become new."

urrection, by contrast, is the rebirth of the universe. "What the Gospel offers is not a new understanding of self in an unchanged world but invitation to adventure in a world in which all things have become new."⁷ It must have been such a conviction of adventure that led him to leave the security, and for him the immense attraction, of an academic life for missionary service in India. Few students of his age had achieved more, or, in consequence, had more to lose than Neill in "burying himself," as it must have appeared, in India. Perhaps the influence of CICC was most evident here, but Neill does not stop to dwell on the matter in his autobiography as one might wish. He was accepted for work in the diocese of Tinnevely (now Tirunelveli) at the southernmost tip of India, and plunged into learning Tamil and grappling with a literary culture as old as that of Greece.

His missionary career lasted, with a few brief interruptions, for some twenty-two years. His early years were spent in evangelistic work and constant travel. For one spell he accompanied the pioneer in dialogue, E. Stanley Jones, as he sought out Hindu students and intellectuals for his "round table" discussions. As his gifts in teaching developed he was entrusted with the theological formation of Indian students, and in 1930 became warden of Tirumalaiyur's theological college. His own considerable learning must have made student life under his teaching exciting but also exacting, to judge from a casual footnote in his *Anglicanism* (1958, rev. ed. 1977), which reads: "All theological students should be compelled to read Butler [Bishop Joseph Butler, 1692-1752], not necessarily in order to think the same thoughts as Butler, but in order to learn how to think theologically. As a theological teacher in South India I used to make my students translate selections from Butler's Sermons into Tamil, a task which I think we all found difficult but profitable."⁸ As an inevitable extension of his theological teaching Neill was drawn into the work of the joint committee that was preparing for church union in South India. Of his work there Bengt Sundkler has written:

"He stated the Anglican stand-point with brilliant lucidity and had a capacity to understand other traditions which was of particular value."⁹

By his late thirties Neill's name was increasingly mentioned when a bishopric fell vacant. Among the possibilities canvassed were Western China, Rangoon, and Mombasa, in addition to Indian dioceses, but it was Tinnevely, where he had been ordained deacon in 1926, that eventually received him as its bishop in 1939.¹⁰ He remained bishop throughout the war, in circumstances of particular difficulty both social and personal, until in 1945 came the breakdown that altered his career. The full nature and consequences of this event cannot yet be known. Neill himself wrote that "for this period of my life alone I have difficulty in reconstructing the chronology."¹¹ His inner agony broke through to the surface in a way that, without the support of an assistant bishop, meant that he had to resign his bishopric and leave India for good. He never held high office in the Anglican church again, nor was he given the academic responsibilities that his gifts deserved. He was made a Fellow of the British Academy in 1969, and served as professor of missions and ecumenical theology at the University of Hamburg (1962-67) and as professor of philosophy and religious studies at the University of Nairobi (1969-1973), in addition to holding numerous visiting professorships. But after India, and a short time as chaplain to his old college in Cambridge, his principal contribution lay in writing and speaking.

He was as lucid a speaker as he was a writer. He would give Bible studies and devotional addresses with nothing but the Greek testament in his hand, and people with no claim to learning themselves would listen eagerly as he developed his theme with color, vigor, and clarity. These gifts found their best expression in his work with the infant World Council of Churches and the International Missionary Council, which he served respectively as associate general secretary (1948-51), and as general editor of World Christian Books (1952-62). Up to this point his writing had been occasional, the writing up of Bible studies and addresses given at missionary conventions, and one or two books for committed missionary society supporters, like his very first publication *Out of Bondage: Christ and the Indian Villager* (1930). Now he was to embark on a much more serious attempt to reach and educate the English-speaking world church, with a particular concern for those churches still known at that time as the "younger churches," though he at least knew that "the old distinction between younger and older Churches no longer really holds. All Churches are faced by the same problems. In all countries the same questions are being asked." (These words were included in all the early volumes of the series, as part of the general editor's preface.) The World Christian Books, for which Neill was later joined as editor by John Goodwin, eventually numbered more than fifty, with an amazing range of international authors including third-world theologians like A. J. Appasamy (no. 13: *The Cross Is Heaven*), D.T. Niles (no. 17: *Living with the Gospel*), and Norimichi Ebizawa (no. 2: *Japanese Witnesses for Christ*), as well as Western scholars like Charles Raven (no. 4: *Christianity and Science*), Gerhard von Rad (no. 32: *Moses*), and Max Thurian (no. 46: *Modern Man and Spiritual Life*). Neill's particular fondness for patristic writers produced some translations from the early centuries: Justin Martyr, Chrysostom, and Augustine.¹² Six of the books he wrote himself, and at least two he translated.¹³

Neill's own books fall into three broad categories. He wrote many small books of biblical commentary, mostly on the New Testament and at a popular level. But he also wrote a solid history of biblical criticism in *The Interpretation of the New Testament 1861-1961* (1964). Second, he made considerable contributions to

church history, or what he preferred to call "the church in history." His *Anglicanism* (1958, 1977) is primarily a study of the genesis and historical character of the Church of England. Other histories were *A History of the Ecumenical Movement 1517-1948* (with Ruth Rouse, 1954), *The Layman in Christian History* (with Hans Ruedi Weber, 1963), and *A History of Christianity in India, vol. 1* (1984). His two histories of mission, *A History of Christian Missions* (1964) and *Colonialism and Christian Missions* (1966), overlap with his third main area of interest, the unity and mission of the church, characterized by *The Unfinished Task* (1957) and *The Church and Christian Union* (1968). In this area too come his writings on other faiths and their relation to Christianity, in particular his *Christian Faith and Other Faiths* (1961), which was revised and reprinted in 1970, and further revised and retitled as *Crises of Belief* (1984) to appear just before his death. When his writings on personal discipleship and his editorial work (e.g., *Concise Dictionary of the Christian World Mission*, 1970), and his contributions to five separate English and German encyclopedias are considered, the range and significance of his written work begins to become apparent.

Usually the learning is worn lightly: "[These] lectures were delivered in Spanish," he explains in the preface to *Christian Holiness* (1960). Sometimes he feels it necessary to defend himself against a possible charge of academic inadequacy: "I felt with the historian of the Crusades that 'it may seem unwise for one British pen to compete with the massed typewriters of the United States.' But it seemed that the task ought to be attempted, though I can scarcely hope, like Mr. Runciman, to have succeeded 'in giving to my own work an integrated and even an epical quality that no composite volume can achieve.'"¹⁴ At the end of his life there was some criticism that Neill should attempt a solo history of Christianity in India when a team of scholars would produce a more satisfactory result, but his defense was the same, coupled with the conviction that hardly anyone but himself could handle all the fourteen languages necessary for the task.

Neill's vocation, as we have seen, led a man magnificently equipped for academic work into Christian leadership. When he could not continue in that, and no British university post came his way, he was compelled to follow his calling through his pen, and through the numerous public lectures he gave that became further books. For such a man intellectual integrity is of more than usual importance, and it is not surprising to find that he had given the subject careful thought. The issue lies at the heart of the "evangelical"/"ecumenical" debate: just where long experience led Neill most to wish to be a reconciler. In his *The Interpretation of the New Testament 1861-1961* he recounts the discussion between the New Testament scholars Westcott and Hort on the question of academic freedom. Westcott was worried in case the work of their commentary might endanger orthodox convictions about divine revelation. Neill, following Hort's response, insists that the conclusions of an investigation cannot be guaranteed in advance: "this is a position which cannot be taken up by the completely independent student. His position is 'dialectical.' . . . Hort was himself a man of profound Christian faith; he was convinced that the kind of investigation that he was carrying on could tend only to the strengthening and amplification of the faith. . . . But this confidence in the general direction in which the evidence was moving was something quite different from the claim that the evidence must be made to conform to certain conclusions which had been reached independently of it." Hort would accept no collaboration on such a basis, and Neill entirely approved, recalling that "the late John Baillie once remarked to me of another great scholar, a friend of his and mine: 'The man was afraid to ask ultimate questions.'"¹⁵

It was this academic and intellectual integrity that made Neill acceptable to the "liberal," "ecumenical" mind. He had a confidence in "the general direction in which the evidence was moving," which came from a deeply held and broadly based faith in God as the creator of all available evidence. His faith was not immune to advances in human knowledge and he could not wish that it should be. He tried to ask ultimate questions. "It is often said," he wrote in reference to the famous saying of Lessing, "that the uncertain happenings of history cannot lead to faith. No, but they can destroy it; history is a great destroyer of myths. If it could be shown, as clear historical evidence, that the bones of Jesus of Nazareth had mouldered away in a Palestinian grave like the bones of any other man, I would cease to be a worshipping Christian."¹⁶ The Gospels would still be good news, and Jesus our one hope in a wintry sea because of his teaching and example, but there would be no victory, no rejoicing, and no confidence in the "direction of the evidence." But as this quotation itself indicates, with Neill liberal methods reached

Announcing

Two major mission conferences will be held in 1989, just a few weeks apart.

The Commission on World Mission and Evangelism of the World Council of Churches will hold its next World Mission Conference in May or June, 1989, at Trinity University in San Antonio, Texas. Theme of the conference is "Your Will Be Done: Mission in Christ's Way." Six hundred persons will be invited to the conference, including about 250 voting delegates.

The Lausanne Committee for World Evangelization has also announced plans for an International Congress on World Evangelization, July 11-20, 1989, in Lausanne, Switzerland, the site of the 1974 congress that gave birth to the LCWE. The conference theme is "Christ the Lord: The Hope of the World." Evangelist Billy Graham, who will serve as honorary chairman of the congress, says there will be 4,000 participants at the 1989 Lausanne Congress. Leighton Ford is chairman of the Lausanne Committee; Thomas Wang of Hong Kong is the international director; Paul McKaughan of the U.S.A. is associate international director and also program director for Lausanne '89.

conservative conclusions. For him a personal faith in Jesus crucified and risen, and the new world that results, was central, and nothing could replace conversion to that. This was what won the confidence of Evangelicals, and made him so acceptable a speaker on their platforms. He often complained that no adequate study of conversion had been done since that of A.D. Nock, who had been one of his first acquaintances as a Cambridge student.¹⁷ He reckoned personal conversion to be at the heart of mission and viewed the growing emphasis of the World Council of Churches on social justice with misgiving. "Those who start at the social end never seem to get to the Gospel, whereas those who start with the Gospel sometimes accomplish, without knowing or intending it, the social revolution."¹⁸ Neill quotes with approval Hendrik Kraemer's words that "becoming a disciple of Christ means always a radical break with the past. Christ is, as we have repeatedly said, the *crisis* of all Religion (and philosophy, good or bad)."¹⁹ It follows that "Christianity is a religion not easily fitted into the categories of natural human life. . . . Is it possible that men have sought a synthesis where they could expect to find only a *modus vivendi*?"²⁰

No doubt Neill can be faulted for his social conservatism and for occasional remarks of donnish prejudice. ("No Popery" is one of the few unchanging constituents of what the average Englishman calls his thoughts."²¹) But his gifts as communicator and his desire to communicate the Christian faith saved him from a sense of superiority. ("When I am in America I regularly read the comics, such of them, at least, as I can stand—and Blondie, Peanuts, and especially Dennis the Menace, are well-established dwellers in my inner world—with excellent theological results."²²) A more serious criticism might lie in his comparative neglect of the Old Testament, and the kingdom theology that it might have stimulated in him. That in its turn might have given him a less Kraemerian attitude to other faiths, and led him to emulate as

well as admire the work of scholars like Kenneth Cragg, with their more flexible doctrine of the Spirit. Neill's strength is in a mastery of detailed fact, logic, and inference. It is rare to notice in his writing about other faiths any feeling of the attractiveness of that other.

Complaints, however, are hardly in order. Some of Neill's last published words recall the implicit message of other faiths that "For the Christian, every study of his relationship to the other faiths and their adherents must end with the ancient words of the New Testament, 'What manner of persons ought you to be?' (2 Peter 3:11)."²³ In Neill's own life the question was answered in terms of faithfulness, honesty, and a sustained courageous "going on" that few of us are called to show.

Notes

1. Recorded in Neill's unpublished Autobiography, manuscript, p. 3.
2. Neill, Autobiography, p. 92.
3. Ibid., p. 100.
4. Ibid., p. 98.
5. Ibid., p. 127.
6. Ibid., pp. 187f.
7. Ibid., pp. 150, 167f.
8. S. C. Neill, *Anglicanism* (London: Mowbrays, rev. ed., 1977), p. 186.
9. Bengt Sundkler: *Church of South India: The Movement Towards Union 1900-1947* (London: Lutterworth, 1954), p. 184.
10. Neill, Autobiography, pp. 432f.
11. Ibid., p. 565.
12. No. 34, A. P. Carleton, *John Shines through Augustine*. No. 44, S. C. Neill, *Chrysostom and His Message*. No. 49, R. P. C. Hanson, *Justin Martyr's Dialogue with Trypho*.
13. See bibliography below.
14. S. C. Neill: *Towards Church Union (1937-1952)* (London: SCM Press, 1952), p. vii.
15. S. C. Neill: *The Interpretation of the New Testament 1861-1961* (London: Oxford Univ. Press, 1964), pp. 88-89.
16. Neill, Autobiography, pp. 167f.
17. A. D. Nock: *Conversion, the Old and the New in Religion from Alexander the Great to Augustine of Hippo* (Oxford: Clarendon Press, 1933). T. E. Yates recalls the same emphasis in Neill's personal conversation in his article, "Anglican Evangelical Missiology 1922-1984," in *Mission Studies* II-2 (1985): 33.
18. Yates, "Anglican Evangelical Missiology," has two different references from Neill to the same effect.
19. S. C. Neill: *Crises of Belief: The Christian Dialogue with Faith and No Faith* (London: Hodder & Stoughton, 1984), p. 286.
20. T. M. Parker: *Christianity and the State in the Light of History* (London: A. & C. Black, 1955), p. 172, quoted with unqualified approval by Neill in his *The Unfinished Task* (London: Edinburgh House Press, 1957), p. 70.
21. S. C. Neill, *Anglicanism*, p. 140.
22. S. C. Neill: *The Eternal Dimension* (London: Epworth Press, 1963), p. 1.
23. S. C. Neill, *Crises of Belief*, p. 287.

Selected Bibliography: Books by Stephen Neill

World Christian Books (all published in London by Lutterworth)

- 1954 *The Christian's God.*
 1955 *The Christian Character.*
 1956 *Who Is Jesus Christ?*
 1958 *Paul to the Galatians.*

- 1958 Translated: *Matthew's Witness to Jesus Christ*, by H. N. Ridderbos.
 1960 *What Is Man?*
 1962 Translated: *Chrysostom and His Message* (sermons).
 1963 *Paul to the Colossians.*

Other Books

- 1952 *Towards Church Union (1937-1952)*. London: SCM Press.
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- 1974 *Bhakti: Hindu and Christian*. Mysore, India: CLS.
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 1984 *The Supremacy of Jesus*. London: Hodder & Stoughton.
 1984 *Crises of Belief: The Christian Dialogue with Faith and No Faith*. London: Hodder & Stoughton.
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 1985 *A History of Christianity in India: vol. 2, 1707-1858*. Cambridge: Univ. Press.

With Other Authors and Editors

- 1954 *A History of the Ecumenical Movement 1517-1948*, with Ruth Rouse. London: SPCK.
 1961 *Twentieth Century Christianity*, edited. London: Collins.
 1963 *The Layman in Christian History*, with Hans Ruedi-Weber. London: SCM Press.
- 1966 *Concise Dictionary of the Bible*, with Arthur Dowle and John Goodwin. 2 vols. London: Lutterworth.
 1970 *Concise Dictionary of the Christian World Mission*, with Gerald H. Anderson and John Goodwin. London: Lutterworth.

Fifteen Outstanding Books of 1988 for Mission Studies

The editors of the *International Bulletin of Missionary Research* have selected the following books for special recognition of their contribution to mission studies in 1988. We have limited our selection to books in English since it would be impossible to consider fairly the books in many other languages that are not readily available to us. We commend the authors, editors, and publishers represented here for their contribution to advance the cause of missionary research with scholarly literature.

Barrett, David B. and James W. Reapsome.

Seven Hundred Plans to Evangelize the World: The Rise of a Global Evangelization Movement.

Birmingham, Alabama: New Hope. Paperback \$6.95.

Burgess, Stanley M., and Gary B. McGee, eds.

Dictionary of Pentecostal and Charismatic Movements.

Grand Rapids, Mich.: Zondervan Publishing House. \$29.95.

Cadorette, Curt.

From the Heart of the People: The Theology of Gustavo Gutiérrez.

Oak Park, Ill.: Meyer-Stone Books. Paperback \$14.95.

Camps, Arnulf and Jean-Claude Muller, eds.

The Sanskrit Grammar and Manuscripts of Father Heinrich Roth, S.J. (1620-1668).

Leiden: E. J. Brill. \$70.

Costa, Ruy O., ed.

One Faith, Many Cultures: Inculturation, Indigenization, and Contextualization.

Maryknoll, N.Y.: Orbis Books; and Cambridge, Mass.: Boston Theological Institute. \$23.95; paperback \$10.95.

Hesselgrave, David J.

Today's Choices for Tomorrow's Mission: An Evangelical Perspective on Trends and Issues in Missions.

Grand Rapids, Mich.: Zondervan Publishing House. Paperback \$14.95.

Kasdorf, Hans and Klaus W. Müller, eds.

Reflection and Projection: Missiology at the Threshold of 2001. Festschrift in Honor of George W. Peters.

Bad Liebenzell: Verlag der Liebenzeller Mission. Paperback. No price indicated.

Luzbetak, Louis J.

The Church and Cultures: New Perspectives in Missiological Anthropology.

Maryknoll, N.Y.: Orbis Books. Paperback \$19.95.

McGavran, Donald A.

Effective Evangelism: A Theological Mandate.

Phillipsburg, N.J.: Presbyterian and Reformed Publishing Co. Paperback \$8.95.

Russell, Leity M., et al., eds.

Inheriting Our Mothers' Gardens: Feminist Theology in Third World Perspective.

Philadelphia: Westminster Press. Paperback \$12.95.

Spykman, Gordon, et al.

Let My People Live: Faith and Struggle in Central America.

Grand Rapids, Mich.: Eerdmans Publishing Co. Paperback \$9.95.

Stackhouse, Max L., et al.

Apologia: Contextualization, Globalization, and Mission in Theological Education.

Grand Rapids, Mich.: Eerdmans Publishing Co. Paperback \$14.95.

Tucker, Ruth A.

Guardians of the Great Commission: The Story of Women in Modern Missions.

Grand Rapids, Mich.: Zondervan Publishing House. Paperback \$12.95.

Wickert, Philip L.

Seeking the Common Ground: Protestant Christianity, the Three-Self Movement, and China's United Front.

Maryknoll, N.Y.: Orbis Books. \$27.95.

Wiest, Jean-Paul.

Maryknoll in China: A History, 1918-1955.

Armonk, N.Y.: M. E. Sharpe. \$35.00.

3 THE SUBJECT MATTER OF ECUMENICS (Continued)

- A Local Congregation
- A Religious Tradition
- An Ecclesiastical Hierarchy
- The Church as a Spiritual Reality
- Christ and the Church
- The Church as the Community of Christ
- The Church as a World Community
- The Church as a Missionary Community

PART II THE CHURCH IN THE PURPOSE OF GOD

4 GOD'S DESIGN IN HISTORY 55

- Love Everlasting
- The Abrahamic Presupposition
- Individual Persons and Universal Community
- The Ecumenical Centrality of Jesus Christ
- The Role of Peter and of the Church

5 BIBLICAL IMAGES OF THE CHURCH 68

- The New Israel
- The Flock of God
- The Building
- The Bride
- The Body

6 THE CHURCH AS A FELLOWSHIP OF THE ROAD 92

- The Image of the Road
- A Community on the March
- From Motion to Meditation
- Challenges to the Church

PART III THE FUNCTIONS OF THE CHURCH UNIVERSAL

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- The Meaning of Worship
- The Soul of Christian Worship
- The Forms of Worship
- The Eastern Orthodox at Worship

7 THE CHURCH'S WORSHIPPING FUNCTION (Continued)

- Roman Catholic Worship
- Protestants at Worship

8 THE CHURCH'S PROPHETIC FUNCTION 138

- Prophetic Perspective
- God's Springtime
- From the Glory of God to the Glory of Man
- A Secular Faith that Rejects Religion
- Call for Evangelical Catholicity

9 THE CHURCH'S REDEMPTIVE FUNCTION 162

- The Concept of Redemption
- The Christian Missionary Movement
- The Mediation of the Love of God to Men
- How to Present Jesus Christ
- The Incarnational Principle
- The Right to be Heard

10 THE CHURCH'S UNITIVE FUNCTION 187

- Guideposts to Unity
- Love
- Obedience
- God-likeness
- Man-likeness
- The Ecclesiastical Spectrum
- Roman Catholicism
- Eastern Orthodoxy
- Protestantism
- The Churches of Radical Protestantism
- Manifestations of Christian Unity
- Representative Approaches to Christian Unity
- The Dramatic Approach to Unity
- The Conciliar Approach to Unity
- The Confessional Approach to Unity
- The Regional Approach to Unity
- The Cooperative Approach to Unity
- Issues that Concern Unity
- Institutionalism
- The Roman Catholic Concept of Unity
- An Ecumenical Theology

GUIDEPOSTS TO UNITY

It is important to begin by inquiring what unity means in a Christian context, when it truly reflects the mind of Christ and breathes His Spirit. At the heart of every genuine manifestation of Christian unity there must be the reality of *love*. Toward the close of His life, Jesus spoke these words to His disciples: "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples if *you have love for one another*" (John 13:34-35). This "Eleventh Commandment," which goes beyond the precepts contained in the ancient decalogue "to love God with all one's heart and one's neighbor as oneself," is the commandment which Christians have tragically broken through the ages. How often, and in how many places around the globe, have professing followers of Jesus Christ loved God and people outside the family of faith but have been guilty of not loving, and even of hating, men and women called "Christians," who happened to belong to a Christian fellowship which the violators of the Eleventh Commandment could not accept.

There can be no substitute for that love of Christ and of one another which inspires and makes possible the "Communion of Saints." This love goes far beyond a passionless love, which is essentially intellectual, and a sentimental love, which is no more than emotion—a being "in love with loving." It enshrines "holy affections" to God and to one another. It is equally distant from the coldness of protocol and the hilarity of mere togetherness. It leads to reconciliation with one another and to the rededication of life to God. It is a meeting transfigured and crowned by the celebration together of the Lord's Supper, as happened in the Upper Room, the same evening that the Lord added His "New Commandment" to the traditional Ten. I have spoken in symbols, but the reality is plain. No unity is worthy of being called Christian, or of being pursued as a Churchly goal, where love is not present as the soul of togetherness. For where love is lacking, the pursuit of Christian unity, and every project of Church union, will be no more than monuments to human expediency.

The second guidepost bears the word *obedience*, and beneath

it the explanatory saying, "If you love me, you will keep my commandments" (John 14:15). The Christian fellowship whose members are knit together in the love of one another and for whom Jesus Christ is Lord, are responsive to His word of command. Obedience, let it be said again, is the climactic category of the Christian religion. True Christian Community involves dynamic action. Oneness in Christ, love for the brethren, do not receive full expression when tensions disappear or when a true family spirit is created, but when the community responds to a command which is discerned to be God-given. Peace in the Christian sense is not the peace of the cemetery, however replete a graveyard may be with masterpieces of nature and of art that soothe the spirit. Nor is it the peace that came to the Palestinian hillside with returning spring. The peace which Christ bequeathed to His disciples when He said, "My peace I leave with you," is a dynamic peace, whose symbol is the river. Though the waters of the river go cascading over rocky boulders, or swirl through "caverns measureless to man," the river is at peace, because its bed is made. So, too, with the People of God, the Community of Christ, the fellowship of love. Its members are at peace in the deepest Christian sense when together they respond to the command of Christ, allowing themselves to become part of God's great scheme of things, emissaries of His grand design.

Unity, therefore, is never so real or so Christian as when it is fulfilled in mission. For it is in mission and only in mission that individual members of the community achieve true stature, when each discovers his place within the whole and becomes equipped to play his part worthily. When this happens, the work of the Church's leaders is not in vain, for then Church members as "God's people" do not learn merely to "enjoy religion" or to have a "wonderful time" together but are "equipped for work in His service" (Ephesians 4:11, 12).

The third guidepost is *God-likeness*. "Copy God," it says (Ephesians 5:1). Churchly unity at every level, and in all its manifestations, will express the reality of Christian Community when its inspiration and prototype is the Holy Trinity. The Trinitarian concept is no mere theological dogma. It enshrines a profound spiritual truth which provides the People of God with a dynamic pattern for their corporate life. The three Persons of

the Godhead—Father, Son, and Holy Spirit—are related to one another in terms of their respective roles in the fulfillment of the grand design. The Christian Trinity conveys to us the ineffable truth that the Father sent the Son into the world, that the Son came to be the world's Savior, that the Holy Spirit descended upon the Church from the Father and from the Son to equip the Church to be God's "minister of reconciliation." The Christian Community takes the doctrine of the Trinity seriously when it perceives more than a luminous idea, more also than a liturgical motif, and when, with understanding and joy, it accepts the Trinity as the missionary pattern and inspiration for its own life.

On the fourth guidepost appears the word *man-likeness*, and underneath it, the injunction, "Understand Man." The appropriate pattern for Christian unity or Churchly union must take into account the human situation in which Christians are called upon to join in united witness to God. The designers of Christian unity must never forget that Christian men and women differ in different parts of the world. Europeans, Asians, Australians, Africans, Latin Americans, and North Americans who belong to the Church Universal vary in temperament and race. Their cultural backgrounds and political situations differ. They confront different problems and different environments. For that reason, the Holy Catholic Church, in its empirical manifestations around the globe, and even within the territory of a single large country, will inevitably bear the imprint of man-likeness. Redeemed man, transformed by the grace of Christ and indwelt by the Holy Spirit, will not and should not cease to be man. The apostles of Christian unity and the architects of Church union must never forget the complexity of the anthropological problem, and the legitimacy of varying structures within the unity of the one Church, the *Una Sancta*. This is not a concession to Fallen Man; it is not pessimism about Historical Man; it is the recognition of Eternal Man.

THE ECCLESIASTICAL SPECTRUM

Let us now look at the Church situation as it exists in the world today. It is no part of our purpose to offer an exhaustive, or even a cursory, treatment of the varying ecclesiastical organizations which are known as the "Churches." The attempt to do so would

carry us beyond the objective of this study. Innumerable tomes exist, in which the theological position, the historical development, and the contemporary stance of the "Churches" are set forth. Important studies that deal in an authoritative and basic manner with these important topics are in progress, some of them under the auspices of the World Council of Churches. Our present purpose will be achieved if we succeed in discerning and crystallizing the core feature of the several Church types regarded as representative in the current ecclesiastical spectrum.

In contemporary Christianity there are, as there have been for more than four centuries, three main Christian traditions: Roman Catholicism, Eastern Orthodoxy, and Protestantism.

ROMAN CATHOLICISM

The Roman Catholic Church, which claims to be the oldest Christian tradition, coming in unbroken hierarchical succession from the Twelve Apostles, has the largest constituency of members. It affirms that "Jesus Christ founded His Organization," which it identifies as the Church of Rome. Inspired by the spirit of Roman law and order, this Church stresses the *institutional* aspect of the Christian Church. It functions under the leadership of a supreme hierarchy of cardinals. Their head, when elected by his fellow cardinals, is designated the Pope, who is considered to be the successor of St. Peter. The Supreme Hierarch is regarded as the infallible vehicle of the Holy Spirit in the official pronouncements (papal encyclicals) which he makes, and in his direction of Church affairs. In this view, the essence of the Christian Church is order, institutional reality. The clergy constitute the Church, and belong to it in a way that the laity do not. The status given to the clergy in the Roman Communion has led historically to the phenomenon of *Clericalism*, meaning the intervention of the clergy in the affairs of the state and society. The Church is equated with the Kingdom of God. Thus, loyalty to the Church as an institution has constituted the central and crucial loyalty.

EASTERN ORTHODOXY

Eastern Orthodoxy, which allegedly broke with Roman Catholicism over the famous "*Filioque*" controversy, maintaining that the Holy Spirit comes exclusively "from the Father," and not "from

the Father *and the Son*," is associated with the eastern area of the Old Roman Empire. It is made up of fourteen Patriarchates or self-governing Churches, of which the largest is the Russian Orthodox Church. These Churches, which reflect the influence of Greek philosophy, as the Roman Church reflects the influence of old Roman law, are mystical and communal in spirit, in contrast to the legalism and institutionalism of Roman Catholicism. Stress is laid upon the unity of all believers with Christ, the Head of the Church. The Community of Christ, *Sobornost*, takes the place of the Organization of Christ. Yet the Church as community is both "Orthodox" in its ideas, and infallible in its practice. Eastern Orthodoxy claims in fact to be the true Church, the authentic heir of the apostolic tradition and the ancient Church. In relationship to the state, the Orthodox Churches have been "Erastian"; they have tended to recognize the supremacy of the state, while the Roman Catholic Church has sought to dominate the state. Traditionally, Eastern Orthodoxy has been lacking in missionary spirit and has been weak in social concern. However, as stated in a preceding chapter, it has led the Christian van in liturgical brilliance.

PROTESTANTISM

The name "Protestant" is attached to all Church bodies that owe their birth to, or share in the spirit of, the Protestant Reformation of the Sixteenth Century. Most unfortunately, Protestantism, because of the term, has been associated in some minds with negation, dissent, or rejection. It is therefore important to remember that in its pristine, or root meaning, to "protest" is to "avow" to "solemnly avow," to "state as a witness." Protestantism is that Christian tradition which owes its ecclesiastical form, its confessional position, its spiritual attitude to the attempt made in the Sixteenth Century to give a more adequate expression to Christianity than that which was current at the time. The great Protestant reformers rediscovered the Bible as the supreme source of truth and an abiding fountain of life. They stressed the doctrine of Justification by Faith, the Priesthood of all Believers, and, in varying degrees, the Sovereign Lordship of Jesus Christ over the Church, the State, and Society.

Protestant Churches can be divided into two main types. There

are what may be designated *the Churches of Classical Protestantism*, and also *the Churches of Radical Protestantism*.

CLASSICAL PROTESTANTISM

The Churches of *Classical Protestantism* are the Lutheran, the Reformed, and the Anglican Churches. Apart from what each of these Communion has in common, through sharing in the waters of New Testament Christianity that welled forth at the time of the Reformation, each has a distinctive trait which defines it as a Church and marks it off from sister Churches.

Anglican, or Protestant Episcopal Churches, as they are called in the United States, stand for what may be called a *mediating* view of the Church. The Church is regarded as an extension of the Incarnation, the medium through which Christ becomes related to man. Because of what it has in common with the pre-Reformation Christian tradition in ecclesiastical claim, episcopal government, and liturgical form, and with sister Protestant Churches in its evangelical emphasis, the Anglican Communion has regarded itself as being called to mediate between Churches which stress their being "Catholic" and those which stress their being "evangelical." Anglicans have shown an extraordinary capacity for inclusiveness. They give full status within their ranks to High Churchmen called Anglo-Catholics, to Evangelicals, who give centrality to the Gospel, and to Modernists, who challenge some of the basic tenets of the Christian religion. It is an acknowledged fact that Anglican clergymen and Anglican laymen have given pioneering leadership in the Ecumenical Movement. Symbols of that leadership are two revered figures whose names we have had occasion to mention in earlier chapters, William Temple and J. H. Oldham. To which may be added the name of the father of "Faith and Order," Bishop Brent, of the Protestant Episcopal Church in the U. S. A.

The *Lutheran* Communion, which has the largest membership of any of the Churches of the Reformation, represents what might be designated the *sanctuary* view of the Church. Churchly reality has centered in the sacred edifice which is the home of the Word and the sacraments, the place where the Word is preached and the sacraments are administered. To be truly Christian in the Lutheran tradition has centered in the loyal attendance of mem-

bers upon sanctuary services. Lutherans have not in general been encouraged to carry their faith into the affairs of state, to challenge government policies, or to orient public relations. Lutheranism has been marked by detachment from the secular order. Doctrine has occupied a place of supreme importance, but liturgical forms and organizational structure have never been regarded as absolutes. Following World War II, Lutherans have moved into the *oikoumenē* as never before. They have organized the Lutheran World Federation and have taken an increasingly active part in the Ecumenical Movement. The present chairman of the Central Committee of the World Council of Churches is a distinguished American Lutheran, Dr. Franklin Clark Fry, who is also President of the Lutheran World Federation.

The *Reformed* tradition in Protestantism is represented by Churches which are variously called "Reformed" or "Presbyterian." Central in this tradition are the names of the Frenchman, John Calvin, and the Swiss, Ulrich Zwingli. In the English-speaking world, where Presbyterian Churches predominate in numbers and influence over Reformed Churches, the great historic names are those of John Knox and John Witherspoon. The view of the Church that has dominated thought and life in the Reformed tradition as a whole may be designated the *instrumental* view. The Church has been regarded, to use Calvin's phrase, as the "instrument of God's Glory," the organ through which God has carried on His eternal purpose in Christ for the world. It can never be an end in itself. The Church, therefore, must not pass its life in detachment from the world, but be active within it; for the world is "the theater of God's glory" where God carries on His work. "Truth is in order to goodness," said John Witherspoon, who was the central figure in American Presbyterianism, when the United States became an independent nation. Christian goodness, Witherspoon declared, must be expressed in the secular order as well as in the religious order, in the direction of public affairs as well as in the direction of Church affairs. Churches in the Reformed tradition have, with some minor exceptions, been consistently "ecumenical" in outlook, in the spirit of Calvin, who abhorred schism and longed for the restoration of unity in the Church. The World Alliance of Reformed Churches, organized in 1876, was the first attempt in the Protestant world to draw to-

gether the Churches belonging to a single Confession. It is not insignificant, moreover, that the first General Secretary of the World Council of Churches is a distinguished Reformed Churchman from Holland, Dr. W. A. Visser 't Hooft, and also that the first General Secretary of the National Council of Churches in the U. S. A. was an eminent Presbyterian, Dr. Samuel McCrea Cavert.

THE CHURCHES OF RADICAL PROTESTANTISM

The Protestant Churches to which the term "radical" is applied, represent Churches whose founders severed their connection with existing Protestant Churches because of a "radical" disagreement with them on matters of Christian doctrine, Church discipline, or Church organization. Emphasis was laid upon something which was regarded as so important that loyalty to it warranted, and even demanded, a break with the Mother Church and the organization of a new Church body. Thus came into being Baptists, who as Anabaptists antedated the Reformation, Congregationalists, Methodists, Disciples of Christ, the Society of Friends (called also Quakers), and Pentecostals. For all these Churches, or Christian groups, to be loyally Christian, to be "in very deed the Church," had nothing whatever to do with the continuation of a mere ecclesiastical tradition. What mattered, both in the individual and in the corporate life of Christians, was loyalty to some truth regarded as basically Christian, according to the Scriptures. Their devotion to this truth made them willing to suffer persecution and to constitute a separate Christian Community through which to carry on their witness.

Thus, *Baptists*, for example, emphasized the importance of individual conversion on the part of those baptized in infancy, and stressed the importance of Believers' Baptism as essential for true Christian witness. It was a Baptist, John Bunyan, who, while confined to prison for his faith, wrote *Pilgrim's Progress*, the greatest, as well as the most popular, religious classic outside the Bible. In the United States, Baptists belonging to several Baptist denominations constitute the most numerous Protestant Community in the country. Today, Baptist Christians are, in general, ecumenically minded and play an important part in the World Council of Churches and in the National Councils of Churches. At the same

time, the great Southern Baptist Convention, the largest Protestant Church in the United States, is not a member of the World Council of Churches. Protestant Christians who adhere to the Baptist principles are found today at the ecumenical poles. At one extreme are the *Plymouth Brethren*, a Baptist sect, many of whose members, the "Close Brethren," refuse to have religious associations with any other Christian group. They consider themselves to be the one true Church of Christ, which must be kept pure and undefiled. At the other pole is the denomination called *The Disciples of Christ*, which is Baptist in principle, and enthusiastically committed to inter-Church relations.

Congregationalists have been the traditional symbol of the "gathered Church," that is, a Church Community made up of committed Christians, a community of which the ultimate unit is the local congregation. Congregationalists constituted the majority of the Pilgrims who were the founding fathers of the United States. They played a decisive role in the early history, cultural and political, of the American nation. The great universities of Harvard and Yale were founded by Congregationalists. The chairman of the Department of Faith and Order of the World Council of Churches, which held its third world gathering in Montreal, Canada, during July 1963, is a distinguished churchman and scholar, Dr. Douglas Horton, who was, until recently, Dean of the School of Divinity of Harvard University. An historic fact, also to be remembered, is that the Unitarian Churches, which are not related to the Ecumenical Movement, because they cannot "accept Jesus Christ as God and Savior," were in their origin, an offshoot of Congregationalism.

Methodism, which had its birth in the thought and witness of the famous Anglican brothers, John and Charles Wesley, represents today one of the great spiritual forces in the Protestant family of Churches, and in the Ecumenical Movement as a whole. Originating in the emphasis laid by the Wesleys on the *witness and sanctifying work of the Holy Spirit* in the life of the Christian believer, Methodism, through its "camp meetings" and "circuit riders," won the American frontier more successfully than the Episcopalians and Presbyterians in the early years of the Republic. Methodist fervor and geniality captivated the hearts of lonely

frontiersmen who were left unmoved by theological dogmatism and cold religious formalism. In more recent times, American Methodists, who constitute the overwhelming majority of Methodists throughout the world, have reacted against religious subjectivity and have transferred their zeal and chief emphasis from the life of the soul to the life of society. Many Methodists have given outstanding leadership in the achievement of social reform and the betterment of human relations. Symbols of the two poles of Methodism, which are by no means mutually exclusive, are E. Stanley Jones and his Ashrams, and G. Bromley Oxnam and his historic encounter for human rights with the Un-American Activities Committee. But both men have been outstanding ecumenists. Jones has been a vigorous advocate of the Federal Union of Churches, while Oxnam was one of the Presidents of the World Council of Churches. Today *The Methodist Church* in the United States has a membership of over ten million.

The *Society of Friends*, which has eschewed the use of the term "Church," is associated with the name of the Englishman, George Fox, the first Quaker. The Society places emphasis upon the "Inner Light." Quaker gatherings are associated with the Worship of Silence, and with spontaneous, unprogrammed, utterance inspired by the Spirit. Members of the Society of Friends have given leadership in scholarly pursuits, especially in the study of mysticism and the Inner Life. They have taken the lead in movements for social justice and world peace, and for the general betterment of human relations. They have emphasized the centrality of personal commitment and true community in everything that presumes to be Christian. Scholarship and sainthood will continue to be associated with the names of Rufus Jones, Douglas Steere, and Elton Trueblood.

Pentecostal Protestants constitute a worldwide, though highly diversified fellowship, consisting of many groups bearing different names of which the best known is "The Assemblies of God." One of the most significant happenings at the Third Assembly of the World Council of Churches in New Delhi, India, was the incorporation into the Council of two Pentecostal Churches from Chile.

The Pentecostal Movement, whose beginnings go back to the early years of the present century, is becoming a growing force

in contemporary Christianity, especially in the lands of the "younger" Churches. There are areas, especially Latin America, where Pentecostal Christians are increasing in numbers more rapidly than the membership of the so-called historical Churches, whether Roman Catholic or Protestant. They constitute, moreover, the largest single group of Protestant Christians in that great region where there are today some ten million Protestants.

Pentecostalism represents the rediscovery of the Holy Spirit as a reality in the life of the Church and in the lives of Christians. Despite all the aberrations that may be attached to it in certain places, neo-Pentecostalism is a rebirth of primitive, First-Century Christianity. Protestants who glory in belonging to Classical or Radical Christianity will look down their noses at Pentecostal Christianity only at their peril. For this is a phenomenon of God's springtime. Ecstatic utterance, "speaking with tongues" (*glossolalia*), has begun to sound in the lives of sober and well-balanced people in university circles, in ministerial groups belonging to the historical Churches, as well as among downtrodden masses in Asia, Africa, and Latin America. It is a symbol of the fact that the manifestations of the Spirit are not limited to the formulation of sound doctrine, to the development of liturgical worship, or to the creation of Church order. Moreover, the working of the Spirit begins now, as it began in the origins in the Christian faith, in the lives of individual people. The beginnings may be crude, just as the beginnings of man's biological birth are crude. But here, according to every contemporary evidence, is the beginning of new life. And let me repeat what I have often said: Uncouth life is better than aesthetic death.

The advent of Pentecostalism in contemporary Christianity and the entrance of two small Pentecostal Churches into the ecumenical fellowship are symbolic facts. What lies at the heart of the Pentecostal movement of today must be given due attention by all Christians who are concerned about Christian unity, and who would help the Churches to fulfill their *unitive function*. One of the significant moments in my personal life in recent years was when I first became acquainted with the world Pentecostal leader, David du Plessis; one of the most significant moments in his life was when I subsequently introduced him to the Ecumenical Movement.

MANIFESTATIONS OF CHRISTIAN UNITY

Christians may differ on questions relating to the nature of the Church, but they are in general agreement that the Christian Church, however unity may be interpreted, is *one* in Christ. It is consequently under obligation to manifest its unity in Him. When the question arises as to the concrete mandate which calls the Church to manifest its essential oneness, the words of Christ Himself in the great prayer recorded in the Fourth Gospel are of classical importance. These words are: "I do not pray for these only [His apostles], but also for those who believe in me through their word, that they may all be one; even as Thou, Father, art in me, and I in Thee, that they also may be in Us, so that the world may believe that Thou has sent me. The glory which Thou hast given me I have given to them, that they may be one, even as We are one" (John 17:22).

Our Lord, in contemplating the great ecumenical family of faith that was to come into being as a result of apostolic witness, prays that the unity among Christians be patterned upon the unity that exists between Him and His Father, and, also, that the outward manifestation of this unity in history be conducive to convincing the world of the God-given mission of the Son. Here is unity not only in being, but in action. Ontology is clearly involved, but still more, *soteriology*. The Son is dynamically related to the Father, and the Father to the Son, within the context of God's overarching purpose of reconciliation in Christ. Oneness, unity among Christians must, therefore, express the dynamism that characterizes relations within the Godhead. Such unity must be validated by the response of society to the mission of the Church. God-like unity is, therefore, unity in mission. True Christian unity is the *fruit* of mission and should never cease to be the *source* of mission.

In this perspective let us consider a variety of representative projects in which Christian Churches have succeeded in achieving not only a spirit of unity, but the reality of Church union.

The present century has witnessed an increasing number of organic unions among the members of the Protestant family of Churches. The centrifugal movement that had marked Protestant

history since the Reformation became centripetal. Concrete objectives were pursued, whether to blot out old differences that no longer had significance, or to face new frontiers that demanded a united approach.

The years of my childhood and youth in Scotland were marked by both schism and reunion. The year 1893 was darkened by schism; the year 1900 gleamed with the radiance of reunion. That year there came into being the United Free Church of Scotland. In this Church were joined together the Free Church of Scotland, which in 1843 had severed its connection with the Established Church in loyalty to the principle of the Church's freedom from state control, and the United Presbyterian Church, which had consistently opposed any connection whatever between Church and State. A quarter of a century later, in 1929, the United Free Church was reunited with the Established Church of Scotland. The reunion was based upon the understanding that the State, while giving special recognition to the historic Church of the Scottish Reformation, would not exercise the slightest authority over it and would grant also the most complete religious freedom to all Churches and to all people in Scotland. Scottish Presbyterianism is still unhappily divided, but some "unhappy divisions" that marred the reality and effectiveness of Christian witness through Presbyterians in Scotland have been removed.

Church unions, or reunions, of this type, *between Churches belonging to the same Confessional family*, have been numerous in recent years in different parts of the world. In the western world, several important reunions of this kind may be mentioned. The British Methodist Union was constituted in 1932. Soon thereafter American Methodism brought to an end the tragic rift (a result of the Civil War) between Methodists living in the northern and southern states. The Methodist Church, as it now exists, has succeeded in transcending a division caused by a political and military clash. It is most unfortunate, however, that neither Presbyterians nor Baptists in the U. S. A. have succeeded in restoring the ecclesiastical unity that became shattered by warfare in the mid-Nineteenth Century. The reason for this unhappy failure is that in both Church families, new factors of a sociological character have contributed to prevent reunion. On the other hand, two historic Presbyterian denominations in the United States have succeeded

in recent years in transcending traditional differences of a purely religious character that had kept them apart. In 1958, they became the United Presbyterian Church in the U. S. A., constituting the largest single denomination in World Presbyterianism.

These are illustrations of family consolidations that have been taking place within Protestant Communion throughout the world. It must be admitted, at the same time, that denominational family relations have still a long way to go before they achieve the oneness that is called for by their common heritage of faith and by the current needs of the society which they should serve in unison.

Other instances there are in which the *confrontation of a common problem* has led to the organic union of Churches of different denominational backgrounds. A striking example of this type of Church union is *The United Church of Canada*. The awareness that, unless their Churches united, they might lose the country's western frontier, as well as fail to grapple adequately with the problems of Canadian society, led to the union of Methodist, Congregational, and Presbyterian Churches. A considerable number of Presbyterian congregations, however, abstained, for diverse reasons, from entering the union; they constitute today *The Presbyterian Church in Canada*. The uniqueness of the United Church of Canada, among the Churches of the world, lies in the fact that it represents the first successful attempt to unite several different ecclesiastical traditions in a single unified Church structure. It is no less significant, as has been already indicated, that this Church union was primarily the creation of a common concern to be "in very deed the Church," amid the challenges of a changing society. It was inspired by the necessity of missionary witness, and not by the logic of ecclesiological discussion. It was a Church born on the Road and not in the cloister.

The most outstanding example, however, of a Church body being formed by the union of Churches of diverse denominational backgrounds is the Church of South India. The urgent need for fragmented sectors of the "Household of God," all of them foreign to traditional Christianity in India and all confronted with resurgent Indian faiths, to constitute a single united Church, led to the creation of the great new denomination just named. Episcopalians, Methodists, Congregationalists, Presbyterians, and Reformed all combined to form the Church of South India. Missions

and national Churches were fused. Missionaries and Indian pastors became the servants of one Church. The liturgy of the new Church reflects the influence of the Indian spirit when renewed by the Gospel of Christ and controlled by the Holy Spirit. Its creedal basis enshrines the great verities of the Faith. It contains emphases and formulations inspired by the doctrinal statements of the uniting Churches.

The new Church showed wisdom in leaving certain questions of doctrine and policy open for subsequent consideration, after its members had spent time together on their pilgrim-crusading journey. The outstandingly important thing was to bear witness to oneness in Christ, and to summon the Church and its members to dedicate their all to the Christian cause in India. A bishop of the Church of South India may be Indian or foreign, provided the latter, as was remarked to me in Bangalore, has "an Indian heart!" Another outstanding feature of this Church is that, for the first time in history, a union was constituted between Episcopal and non-Episcopal Communions. It now remains to be seen whether the Church of South India will be accorded full ecclesiastical status by the next Lambeth Conference, and whether bishops of the Church, who have not been ordained by Anglican hands, will be regarded as having an authentic place in the Apostolic Succession. It should be remarked that the projected union of Churches in North India, after the model of the Church of South India, is at present being delayed by difficulties with the Anglican Communion on the question of ordination.

REPRESENTATIVE APPROACHES TO CHRISTIAN UNITY

Having considered certain representative types of Church union, we will now give our attention to some representative approaches to Christian unity.

THE DRAMATIC APPROACH TO UNITY

We begin with what I venture to call the *dramatic approach*. This approach centers in personalities who, by a striking gesture at a moment when a cherished proposal can be assured of wide

publicity, succeed in winning sympathetic attention for their idea. This approach was the one utilized by two distinguished clergymen, one a United Presbyterian, the other an Episcopalian, when, in a dramatic setting, they called upon their two denominations to invite The Methodist Church and the United Church of Christ in the U. S. A. to enter into discussions with a view to Church union between the four Churches. The United Church of Christ had been constituted several years before by a union of the Congregational Church and the Evangelical and Reformed Church.

This proposal made an unprecedented impact upon the public mind in the United States, because of the combination of dramatic circumstances that accompanied its nationwide and worldwide announcement. The elements of high drama may be described thus: Dr. Eugene Carson Blake, the stated clerk, that is, the chief permanent officer, of the General Assembly of the United Presbyterian Church in the U. S. A., made the proposal referred to in a carefully prepared sermon that he delivered in 1960 at the Episcopal Cathedral of San Francisco. He did so in the presence of the Bishop of California, Dr. James A. Pike, who, having been made aware of the proposal to be made, gave it his full endorsement immediately following the sermon's delivery. The setting for such a pronouncement was thus very dramatic.

No less dramatic were the attendant circumstances. The National Council of Churches of Christ in the U. S. A., of which Dr. Blake was a former president and a continuing member, was holding its triennial meeting in San Francisco during the same week, but its members were unaware of what was coming. The officers and general constituency of the four Churches involved received their first notification of the Church union proposal in the secular press. The impression received by most readers, was that, for the first time in American Church history, a serious proposal was being made for Church union. It was deduced that the Churches immediately concerned, not having themselves officially sponsored such a proposal, were now being told, as they should be told, what to do.

The Churches were clearly on the spot. For Churchmen to be unresponsive to the "Blake-Pike Proposal," about which everyone

was talking, could only give the impression that they were indifferent or reactionary. So there came into being "The Consultation on Church Union." The four Churches that were mentioned in the original proposal have now become six. Representatives of the Methodist Church, the Protestant Episcopal Church, the United Presbyterian Church, U. S. A., now sit down with colleagues from the United Church of Christ, the Evangelical United Brethren Church and the Christian Church (Disciples of Christ). In no part of the world, and at no time in Protestant history, have so many Churches, so diversified in their background, met together officially as a group to consider becoming a single ecclesiastical unit. This is significant and encouraging. There is no doubt, moreover, that the *Consultation on Church Union* owes its existence and its particular character to the original *drama* that brought it into being.

But now a serious question arises. How can the *Dramatic* become the *Epic*? How can an event that had its origin in Drama become an integral and creative part of ongoing history? How can personalities be transformed into abiding principles that determine policy and shape destiny? Let me set the dramatic proposal of two eminent and admired churchmen into the perspective in which its status may be duly appraised.

First, it was an unhappy circumstance that Methodist leaders were not apprised in advance of the projected proposal regarding a union in which their church would constitute by far the largest group. Their ignorance was all the more unfortunate in view of the fact that a distinguished Methodist bishop, now retired, though intensely active, Dr. Ivan Lee Holt, had given many years of his life to the promotion of a scheme of Church union. Dr. Holt had been chairman of what was known as the Greenwich Group. It consisted of the representatives of eight Protestant Churches in America, including Episcopalians and Presbyterians, who had actually drafted a scheme of union.¹ Human nature being what it is, and the proprieties of ecclesiastical relationship being what they are, it was not to be unexpected that Methodist Churchmen should feel wounded and resentful when they learned suddenly through

¹ This scheme, under the title *A Plan for a United Church in the United States*, was presented to the Churches for study in 1953.

the public press of the dramatic proposal that had been addressed to their Church. Subsequent happenings would seem to indicate that a serious psychological and ecclesiastical error had been made in the method adopted to create what is now known as the *Consultation on Church Union*.

Second, for a number of years, beginning in 1938, official representatives of the Presbyterian Church, U. S. A. and the Protestant Episcopal Church had been negotiating the organic union of their two Communion. A document entitled "Proposals Looking Toward Organic Union" was drafted for submission to the governing bodies of both Churches. The document in question was in three parts: (1) Things Believed in Common. (2) Things that Might Be Undertaken in Common. (3) The Proposed Concordat. "The Proposed Concordat" began as follows: "The immediate purpose of this agreement is to provide means whereby each Church may, wherever it seems locally desirable, assume pastoral charge of the members of the other Church, and offer them the privilege of The Holy Communion, thus establishing one congregation."

But high hopes were blasted. The Episcopal Triennial Convention, which convened shortly after the "Proposals Looking Toward Organic Union" were approved by the joint committee of the two Churches, unexpectedly rejected the "Proposals," due to the preponderant influence of "High Churchmen." These rejected the suggestion that Presbyterians and Episcopalians should be free to celebrate the Lord's Supper in one another's Churches, and that each Church should recognize the validity of ministerial ordination as practiced by the other. This set back the movement toward union between these two bodies. As a member of the Joint Committee I vividly recall the shock sustained by my fellow members and myself when the Episcopal action became known.

The work which had been carried on by the Greenwich Conference since 1949 was thus seriously shaken. Presbyterians now began to concentrate their attention, so far as Church union was concerned, upon a plan of union between Churches belonging to the Presbyterian and Reformed family. This led eventually to the union consummated in 1958 between the Presbyterian Church, U. S. A. and the United Presbyterian Church in America. There came into being the United Presbyterian Church, U. S. A. The Presbyterian Church, U. S., popularly known as the Southern

Presbyterian Church, had been a party to the union negotiations. Unfortunately, however, for reasons largely sociological, which, in potent Church circles, were rationalized theologically, that beloved denomination did not enter into the union of 1958. Yet, the longing for Presbyterian reunion continues to be deep and eager among the descendants of men and women whose Church fellowship was broken by the Civil War.

Third, it was a tragic misfortune that the dramatic proposal of San Francisco took no cognizance whatever of the epic problem of American Presbyterianism. It ignored the guidepost of "man-likeness," as well as the "incarnational principle." Human nature, even redeemed human nature, being what it is, and Presbyterians, Southern as well as Northern, being what they are, that is, committed together to the Ecumenical Movement and engaged together in co-operative activity in all the countries where their missionaries are at work, the exclusion of the South Presbyterian Church from any gesture looking towards Church union could not fail to be a devastating blow to the sensitivity of fellow Churchmen, and to the harmony of ecclesiastical relations. These are sores which drama can create but which it cannot cure. The only way in which situations of this kind can be avoided in the Ecumenical Movement and in Church relations in general, is that the exercise of the dramatic, and, where other Churches are concerned, the role of Church officers, shall be confined within boundaries whose frontiers are constitutionally determined.

Fourth, the Consultation on Church Union has now become related, so far as Presbyterians are concerned, to the Church's Permanent Committee on Inter-Church Relations. The success of this able and dedicated group will be intimately related to the amount of realistic, creative study which its members find possible to devote to the role of the Church and the fulfillment of its mission in contemporary America and the world. For unity that is worthily Christian and truly churchly is the fruit of a vision of what it means for the Church to be "in very deed the Church," an instrument which God can use to carry out His purpose in the Eternal Christ for the redemption of man and the coming of His own Kingdom. This is important because of the tragic paradox that, in certain circumstances, the pursuit of unity can be mere

escape from reality and from concern about the Church's mission. Church unions can be formed, which, because of an exclusive concern to transcend or heal historical differences between the bodies concerned, may prove discontinuous with the Eternal and become irrelevant to the contemporary.

Let it be recognized at the same time that the *dramatic* has a very real and legitimate role to play in the pursuit of Christian unity. Classically dramatic and historically creative was the call of Pope John XXIII to non-Roman Churches to send representatives, in the capacity of observers, to the Second Vatican Council. In addressing this call to "separated brethren," the Pope did what he, and he alone, had a right to do, because of his ecclesiastical status in his own Communion. But the Hierarchy with the greatest personal authority in Christian history was careful to take members of his Church's Curia into his confidence. In this way, his appeal, when heralded abroad and hailed as an unprecedented event in history, went forth with full ecclesiastical approbation and with all the perfume of proprieties fulfilled.

While no one can foretell the future of Roman Catholic-Protestant relations, history will assuredly record that the dramatic gesture of the late, saintly and ecumenically spirited Pontiff, will mark the beginning of a new Christian epic. It is cause for rejoicing that the dialogue between Protestants and Roman Catholics, which has been taking place for the past decade in many parts of the world, should have received such dramatic approval. Let us also give thanks to God, the Holy Spirit, that Pope Paul VI has quietly sanctioned the reconvening, under the same conditions, of the Second Vatican Council. In the hands of the Spirit is the question whether, at the close of the Council, there will be left, as part of its legacy to the Church Universal, a visible means whereby, with the necessary sanctions, Christians of the three great traditions may meet to talk and pray together. Let Christians await the unfolding of the epic of unity, as under the sole Lordship of Christ, they face together Yesterday, Today, and Tomorrow.²

² See Hans Küng, *The Council Reform and Reunion* (New York: Sheed & Ward, 1962) and *The Council in Action* (Reflections on the Second Vatican Council).

THE CONCILIAR APPROACH TO UNITY

A true pioneer on the road to unity has been *conciliar unity*, which is unity expressed in the formation and work of Christian councils, local, national, regional, and ecumenical.

Of particular significance has been the work of the councils, some thirty-five in number, which together composed the *International Missionary Council*. These councils, which continue to exist, though perchance with different names and under different ecumenical auspices, came into being because of a desire on the part of Christian organizations to confer together and, where possible, co-operate together, in the fulfillment of the Church's mission. Integrated in these councils were the representatives of national Churches, missionary societies of all types, Bible societies, and in some places the representatives of Y.M.C.A.'s and Y.W.C.A.'s. The International Missionary Council, which that great Christian statesman, John R. Mott organized in 1921 to be the center of consultation on missionary matters (but not for the control of missions or the determination of their policy) played a truly creative role for forty years in the co-ordination of missionary activity, in the development of Christian literature, and in the formulation of a theology of mission. The council, in the course of its history, held epoch-making conferences in Jerusalem in 1928, Madras (India) in 1938, in Whitby (Canada) in 1947, Willingen (Germany) in 1952, and Accra (Ghana) in 1957. It became finally integrated into the World Council of Churches at New Delhi, India during December 1961. Today the historic I.M.C. is The Division of World Mission and Evangelism of the World Council of Churches.

Representatives of national councils of Churches make up the National Council of Churches of Christ in the United States of America. This body is integrated by thirty-six of the major Protestant and Orthodox Churches in the U. S. A. It represents a constituency of some thirty-six million Church members, and is, organizationally speaking, that is, in terms of the complexity of its work and the number of its officers, the largest co-operative enterprise in contemporary Christianity. It is the successor to what was called the Federal Council of the Churches of Christ in America,

which in 1951 became integrated with seven other co-operative Church enterprises to form The National Council of Churches.

The best known, and also the most ecumenical of the conciliar approaches to unity, is the World Council of Churches. Founded in 1948 in the City of Amsterdam, Holland, through the integration of the two bodies, the Conference on Life and Work and the Conference on Faith and Order, and in "association" with the International Missionary Council, the W.C.C. embraces some two hundred Protestant and Orthodox Churches. With headquarters in Geneva, the World Council of Churches, through its several divisions and departments, and the Churches' Commission on International Affairs, which functions under its auspices, exercises a profound influence upon the leadership of its component bodies in all that relates to the quest for Christian unity. Each world gathering held under its auspices—the Amsterdam Assembly in 1948, the Evanston Assembly in 1954, and the New Delhi Assembly in 1961—was a landmark in the manifestation of ecumenical fellowship. They expressed the determination of the component members to stay together and to work together, under the supreme leadership of Jesus Christ, who is "God and Savior," the Hope of the World, and the Light of the World. Repudiating the idea that it is a super-Church or aspires to be one, forbidden by its constitution from being an agency to promote organic union among its member Churches, and functioning as a literal microcosm of Churchly reality outside the Roman Communion, the World Council of Churches has become at once the symbol and the dynamic center of efforts directed towards the visible expression of the Church's oneness in Christ. There is not the slightest doubt that the Council has become the leading contemporary symbol of Christian unity.

One of the major factors in bringing about a changed attitude towards the Ecumenical Movement on the part of the conservative Roman Curia, apart from the attitude of Christian love revealed by John XXIII and others like him, has been the recognition of the World Council of Churches as a "great new fact." The Church of Rome, aware of the serious situation in which it finds itself in many parts of the world, could ignore the Ecumenical Movement only at its peril. Whether the Church's leadership will acknowl-

edge it or not, a new ecclesiological problem has been created for the Roman Catholic Church. In the meantime, the Churches that compose the W.C.C. are confronted with an analogous question. Should conciliar unity be regarded as the highest visible expression of Christian unity which it is proper, or possible, for our diversified Church family to expect in history? This is not a new question, but, because of circumstances, it is becoming an increasingly real question, and one which is in urgent need of an answer. In ultimate terms, when does a Church belong to the true Church? What constitutes true Christian unity? When and how do different Churches become truly united? What is the ecumenical goal for the Churches of the world? These questions have been already raised in varying contexts in the course of this book, and certain criteria have been laid down. There will be occasion to return, in due course, to this basic matter. In the meantime, let us consider some other ways in which Christian unity is being pursued in our time.

THE CONFSSIONAL APPROACH TO UNITY

One of the phenomena of the Ecumenical Movement is that, simultaneously with the development of the World Council of Churches, there is being established an ever closer and more dynamic bond of relationship between the Churches in different parts of the world that have a common Confessional origin. Reference has been made in another connection to this development, which began with the creation of the World Alliance of Reformed Churches in 1875, and which paradoxically has grown in strength and significance since the organization of the World Council of Churches. The dominant figure in the council, outside its secretariat, is the chairman of the Central Committee, Dr. Franklin Clark Fry. Dr. Fry was until 1963 the president of the Lutheran World Federation, which is the largest and most powerful of the World Confessional bodies. The present writer was president of the World Presbyterian Alliance during part of the time that he occupied the chairmanship of the International Missionary Council.

What is happening? How do we interpret the Confessional resurgence that marks our time? As one who has been involved

in this movement and who is deeply concerned regarding its contribution to ecumenical unity, let me crystallize some reflections that I have made from time to time in diverse circles of the Church Universal. The truth is this. The reborn sense of the Church, together with the new aspiration towards Christian unity, has awakened in the several Confessional groups a fresh interest in their own religious heritage. Each Confession begins to explore its historic roots in quest of the "tradition" that gave it birth. It wishes to be clear regarding its own essential character and witness. It desires to have a clear conception of the contribution which it may be called upon to make to the Church Universal. The realization grows that a Christian cannot belong to the Church in general, any more than he can belong to the human race in general or have a mere general relationship to his own country. A person becomes truly and richly human only through life in a family circle, in a community, in a nation. So, too, a Christian is introduced into the fullness of Christ through a specific Church tradition. But this tradition he need not treat idolatrously as the sole empirical expression of the one true Church. He should regard it, rather, as a providential instrument through which he was introduced to the Christian faith and nourished in the Christian life.

The new Confessionalism is thus different from the old. There is no disposition on the part of Anglicans, Baptists, Congregationalists, Lutherans, Methodists, or Presbyterians to absolutize their respective confessional structures or loyalties. No single Protestant Confession believes that it represents the one and only Church of Christ, the *Una Sancta*. Each does believe, however, that it enshrines in its heritage something unique that is also authentically Christian. It is precisely this "something" that each Confession should make its own specific contribution to the ecumenical treasure house of Christian faith and life, to the one Church of Christ, for the fulfillment of its world mission. Even the leadership of the Roman Catholic Church begins to recognize that it has much to learn from the Churches of the Reformation.

During the present decade, a leading publishing house in the United States, having become intuitively aware of the Confessional resurgence and desire of clergy and laity alike to know more

about their own and other Church traditions, has been issuing the "Way of Life" series.³ Each volume has been written by a leading exponent of his own tradition. The series began in 1957 with *The Episcopal Way of Life*. In 1962 appeared *The Catholic Way of Life*. In the United Kingdom equally significant volumes have been published.⁴

Whither bound? The Confessional Movement could conceivably develop in such a way as to reduce the World Council of Churches to a venerated ecclesiastical façade. It could prevent unions taking place between the "younger" Churches in the traditional mission fields of the world, and, for that matter, between "older" Churches in new situations. On the other hand, the Confessional Movement, if wisely directed, can and should enrich the Ecumenical Movement. Our hope and prayer is this. Under the guidance of the Holy Spirit, let all the Christian Confessions re-examine themselves in the light of Holy Scripture, in the light of Christian history, in the light of all the Christian Confessions and traditions, and in the light of the challenge to Christianity and the Church in the world of our time. By doing so, each Confession may discern what it has in its heritage that is authentically Christian and legitimately unique. Sloughing off those elements in its thought and life which, however sacred, may be no more than accretions produced by ecclesiastical conceit, or perchance by human blindness and prejudice, let each Church, Confession, and Tradition bring the pure Christian gold into the storehouse of the one Faith, for the mission of the one Church, and for the glory of the one Lord.

In the ranks of the "younger" Churches, great concern has become manifest with regard to the menace of Confessionalism to the unity and freedom of the Church in non-Christian lands. Preceding the meeting of the Third General Assembly of the W.C.C. in New Delhi, 1961, representatives of the Asian Churches gathered together in Bangalore. They expressed themselves thus, on the Confessional issue:

The desire of a Church to serve its nation and people is legitimate and necessary. World Confessional ties may be

³ Prentice-Hall, Inc., Englewood Cliffs, N. J.

⁴ The *Star* books.

vitality useful to enable a Church to serve without allowing the demands of a nation to dominate its life—but—however good the intention, it seems that the expression of World Confessionalism, in increasingly complex institutional structures, results in the perpetuation and reinforcement of patterns of paternalism and continued exercise of control.

This concern of the Asian Churches began to become a concern of the present writer during a sojourn in Asian lands in 1949. He subsequently raised the delicate Confessional issue with officers of the World Council of Churches—with Reformed Churchmen at two world gatherings of the Alliance of Reformed and Presbyterian Churches, and also at a private gathering of fellow presidents of World Confessional bodies. He is happy and proud to be able to report that, so far as the World Presbyterian Alliance is concerned, nothing will be left undone to set the interests of the Church Universal in every place above Confessional craving for world status. An action taken at Basle, Switzerland, in 1951, by the executive committee of the Alliance, has become foundational, insofar as concerns the outlook and attitude of the worldwide family of Reformed Churches. In this document we read:

It is the highest glory of the Reformed tradition to maintain the vision and viewpoint of the Church Universal, seeking continually its welfare and unity, in accordance with the mind of Jesus Christ, the Head of the Church, and through the power of the Holy Spirit who indwells the Church . . . Presbyterians want to bring as their contribution to the Ecumenical Movement a Presbyterianism which has been scrutinized by the eyes of Christ and purified by the Holy Spirit. . . . It is the true glory of this tradition to seek and promote Christian solidarity and also Church union when the local or national situation demands it. . . . If the great world denominations, the Reformed Churches among them, pursue denominational pre-eminence, they will betray Jesus Christ.⁵

THE REGIONAL APPROACH TO UNITY

We have just considered an approach to Christian unity that is inspired by the existence among Christians in different parts of

⁵ "The World Presbyterian Alliance in the Present Ecumenical Situation," *The Reformed and Presbyterian World*, September, 1951.

the world of traditional beliefs, practices, and forms of Church organization which they hold in common. We move now to consider a bond of unity which is not ecclesiological but *sociological*. It consists in the awareness on the part of people in a given area that they belong together in the living present. Any attempt to create a Christian structure to which "regionally" minded people are invited to belong, and which is designed to promote the unity and mission of the Church in that "region," must take cognizance of the basic realities that combine to make the area in question what it is, and the people who inhabit it what they are, or feel themselves to be.

A *region* in a country or a continent differs basically from a *section*. The latter is determined exclusively by physical features. It lies to the north or to the south, to the east or to the west of a given point; it is mountainous or forest country; it is made up of valleys or occupies a wide plateau. A region, on the other hand, while it has a physical basis so far as the location and size, the character and the contours of the ground, are concerned, is a unity. Regional unity is created by the fact that the people who dwell within the physical boundaries of the region are united by a common history, common interests, common problems, common aspirations, and, perchance, by a common outlook. The people may be disunited in many ways, but they recognize that they belong together and must work out co-operatively a common destiny. It might be observed that, while a mountain range is a creator of regions, as in the case of the Rockies and the Himalayas, and thus becomes a natural and inevitable boundary between regions, this is not normally true of a river. A river is usually the life of a region and not a dividing boundary. When a river divides or is accepted as dividing, a monstrosity is created in the natural life of mankind. All this has a bearing upon the approach which the Church should make to the problem of Christian unity and to the fulfillment of Christian mission within a natural region. Let me offer two illustrations of regional reality that challenge a united approach on the part of Christian Churches. One of these regions is Metropolitan New York, the other is East Asia.

Metropolitan New York is a complex urban and suburban region that occupies parts of three American states, New York, Connecticut, and New Jersey. Within an area highly diversified racially,

culturally, and industrially, through which flows the Hudson River, there exists a very definite regionalism so far as life and its great issues are concerned. The northern boundary of this region extends to the town of Poughkeepsie, seventy miles up the Hudson; its southern boundary is the City of Trenton, the capital of New Jersey, on the bank of the Delaware River. This populous and highly complex area constitutes, in sociological terms, a single region, the complex phases of whose life are all interwoven. For a long period, because of a law which forbids the City of New York from crossing the Hudson, the shipping situation in the world's leading seaport was hopelessly confused. To meet this situation, there was created the Port of New York Authority in which was vested the power to deal with all problems relating to shipping on both the New York and the New Jersey sides of the river. Commercial intelligence overcame the problem created by political boundaries and sensitivities.

But while commercial intelligence succeeded in solving a secular problem in this region, Christian intelligence, as represented by the great Churches within its bounds, has not begun to confront the regional situation from the viewpoint of the unity and mission of the Christian Church. Take Presbyterianism, for example, as represented by the beloved Church to which I personally belong. This single region is under the ecclesiastical jurisdiction of three different Presbyterian synods, the Synod of New York, the Synod of New Jersey, and the Synod of New England. Each synod consists of a number of autonomous presbyteries that function within the bounds of the region in question but make no provision whatever to face regional reality as a whole from the viewpoint of the United Presbyterian Church.

There is a clear call to American denominations, individually and collectively, to take our sociologists seriously. Let them begin to make a common approach to Christian unity not exclusively from the viewpoint of the doctrine, the liturgy, and the structure of each, but from the viewpoint of the human situation within which their Church services are held and their institutions function. A decade ago, the General Assembly of the United Presbyterian Church, U. S. A., following favorable action by more than two-thirds of the Church's presbyteries, decided to confront the regional issue. It was agreed to consider the organization of

synods, not within traditional political boundaries that ignore natural phenomena and human reality, but along boundaries within which people really belong together. But some influential leaders did not favor the idea, and creative action awaits a new generation which will take the assembly's action out of the archives.

Within the context of the Ecumenical Movement, and in association with the World Council of Churches, there has been organized the East Asia Christian Conference. The secretary of this group, which is representative of East Asian Churches and of missionary societies in East Asia, is Dr. D. T. Niles of Ceylon. Niles is an Asian Christian who has given eminent leadership in the Ecumenical Movement and is a strong advocate of the regional principle in the development of the Church Universal. Related to this council are Churches in Pakistan, India, Ceylon, Burma, Thailand, Malaysia, the Philippines, Indonesia, and Australia. Between all these countries there are common bonds, and they face common problems. The Churches within their bounds happily enjoy Christian leadership that is intelligent, dynamic, and Christ-centered. In their efforts to promote the cause of Christian unity, the Church leaders in East Asia have envisioned the necessity of taking into account the concrete human situation which marks their region. These men and women are convinced that national Churches and national Christian Councils are not in themselves sufficient to develop adequate and progressive Church policy within the nations they serve unless they take into account the region of which their several nations are a part. They are equally opposed, on the other hand, to having their policies determined by any organization, whether it be the World Council of Churches, or by the World Confessional bodies.

It may be of interest to observe that the regional idea in Asia received its first concrete expression in the conference which met at Bangkok in November, 1949. It was the first time that a Christian conference had met in Asia under direct Asian leadership, and at which Westerners were present only as invited guests. The conference chairman, Dr. Rajah Manikam, a distinguished Lutheran from South India, now Bishop of Tranquebar, was asked to become pastor-at-large for East Asian countries. In the course of his journeys, Manikam established a close bond between the churches of the vast region which he traversed.

There is little doubt, however, that the luminous regional idea, which was envisioned at Bangkok and was subsequently developed by the pastoral journeys of Manikam, would have succumbed before the forces of ecumenical centralization but for one providential circumstance. That circumstance was the vision and zeal of the late Charles T. Leber. Charles Leber was a dedicated ecumenist, who at the same time, was committed to the principle of granting to the "younger" Churches complete autonomy in the management of their own affairs and the shaping of the Christian mission in their own countries. Committed to the idea of regional autonomy within ecumenical harmony, Leber, with the co-operation of some like-minded spirits, and with the full support of his own mission board, the Board of Foreign Missions of the Presbyterian Church in the U. S. A., created the Asia Council on Ecumenical Mission of which an outstanding Filipino pastor Enrique C. Sobrepeña was elected chairman. That Council was viewed with concern by some ecumenical leaders. But with the support and statesmanship of Leber's distinguished successor, Dr. John Coventry Smith, and others like him, and following meetings in Thailand and Indonesia, the regional idea triumphed, and a new chapter was written in the pursuit of Christian unity. A major contemporary task of all the Christian Churches of the world is to discover and understand regional reality, and, in the light and strength of the Holy Spirit, to establish and develop within the bounds of each region the most appropriate organ of Christian unity.

THE COOPERATIVE APPROACH TO UNITY

This particular phase of the Christian pursuit of unity has been undoubtedly the most dynamic and creative. It is an ecumenical platitude, but it is gloriously true, that the Christian movement towards unity was born on the mission fields of the world. It was there that Christians, in the tradition of Bishop Brent of the Philippines, the founder of the Faith and Order Movement, became acquainted with one another across denominational boundaries. There, too, they learned to co-operate with one another in the cause of Christ and His Church. Inasmuch as obedience to Christ, in response to the love of Christ, is the central category of the Christian religion, let it never be forgotten that it is in action together on the Road that Christ's followers come to know one

another and become united in love with one another. Where love and obedience are lacking among its members, no Church can be "in very deed the Church." But where Christians meet one another in love, across dividing barriers and chasms, and together obey Christ as members of the One Holy Catholic Church, there is no limit to the ecclesiastical miracles that can be accomplished.

Let God be thanked, therefore, for the Bible societies, the tract societies, the evangelistic campaigns which Christians of all denominations have sponsored and in which they have worked together, and now for the new and outstanding work of the Theological Education Fund Committee. Let Christ be praised for the number of institutions inspired by His spirit— orphanages, hospitals, schools, agricultural institutes—and for the literature, radio, and television enterprises, in which Christians, Christian missions, and Christian Churches have co-operated and continue to co-operate. Let Christians everywhere pray without ceasing that the Holy Spirit may lead all Christ's followers into those paths of co-operative service which will dispose their hearts and prepare their minds for common membership in whatever form of Church fellowship, local, national, regional, ecumenical, that He Himself may design as their Church.

The Holy Spirit has not yet revealed the ultimate historical structure for the One Church which is Christ's Body. While it is important, therefore, that Christian thought be devoted to questions relating to the true ministry, the true liturgy, the true sacraments, it is still more important that Christians of all Churches, in passionate devotion to Christ and engaged in common talks, should be united in love with one another—on the Road. For it is on the Road, and only on the Road, that the ultimate empirical pattern for the Church Universal will be revealed by the Spirit.

ISSUES THAT CONCERN UNITY

We conclude this chapter with some reflections on three major issues that deeply affect the question of Christian unity.

INSTITUTIONALISM

The first of these questions is *institutionalism*. It is the viewpoint of this book that the Christian Church is primarily Commu-

nity. For that reason, the Church can be true to its nature in God's design only when it continues to maintain its communal reality, while it structures its life in such a way as to fulfill its mission. The necessary emergence of organization in the Christian Community is accompanied by the inevitable temptation of institutionalism. Church organization, whatever its form, whether it be simple or complex, can, in a great variety of ways, become an end in itself, the instrument of a church power bloc, and not the organ of the Holy Spirit. This can happen equally in the life of a Protestant sect and in the life of the Roman Communion. It can happen also in Ecumenical Councils.

The problem of institutionalism is at present receiving unprecedented attention in ecumenical circles. And a profoundly difficult problem it is proving to be, for both ecclesiastics and theologians. Sociologists and politicians, moreover, have been concentrating their gaze increasingly upon the Church in society. Certain things are clear. First: The Community of Christ must have some institutional form, in order to be itself and to do its work. But let it beware of becoming a mere religious establishment, controlled by a hierarchy or by a lay bureaucracy, and used as an organ of power. Second: Let the Church, in the expression of its life and in the fulfillment of its mission make use of all the insights and devices that the secular order can provide for the promotion of the Church's work. But let the Church and the Churches beware, in their life and relationship, of the dictatorship of "Organization Man," who uses the "noise of solemn assemblies" for objectives that run counter to the mind of Christ and the witness of His Church. Third: Let measures be taken in the Churches to secure that participation in ecumenical gatherings and discussions shall not be limited to persons hierarchically or bureaucratically chosen.

A great deal of attention is being focused at the present time upon the two major ecumenical institutions, the World Council of Churches, and the National Council of the Churches of Christ in America. Books have recently appeared, written by younger men, some of whom once held secretarial positions in the Ecumenical Movement. These books are very critical of trends in "high places," whereby policies are shaped by hierarchs and bureaucracies that perpetuate clichés, committees, and personal-

itics. Current policies, it is maintained, will not stand enlightened scrutiny, in the perspective of what is best for the unity and mission of the Church and of the Ecumenical Movement as a whole. What is happening is this. The Ecumenical Movement, as represented by the great institutions that are its symbols, and that are the centers of discussion on all matters relating to the unity and mission of the Church Universal, enters upon a crucial period in its history. This is happening, moreover, at the very time that a new attitude toward non-Roman Christians and Churches has begun to manifest itself in Roman Catholicism.

THE ROMAN CATHOLIC CONCEPT OF UNITY

Reference has been made on a number of occasions to the Roman Catholic concept of the Church. Whereas the official attitude of the Roman Church to other Christians and Christian Churches has undergone a dramatic change in recent years, so far as contacts and relations are concerned, there is no evidence that this Communion is prepared to lower its stand on the traditional contention that it alone, as an institutional entity, is the one and only true Church of Jesus Christ. The ecclesiastical organization, as at present constituted, is the Body of Christ. That is the contention, a contention that is conscientiously and unequivocally held. The new graciousness of spirit, the encouragement given to members of the clergy to enter into dialogue with other Christians, and to attend meetings under the auspices of other Churches, the recognition that certain traditional policies have been unwise and should be changed, the invitation to non-Roman Churches to send observers to the Second Vatican Council, the rediscovery and reinterpretation of the word "ecumenical"—all this is evidence of a very profound and sincere change on the Roman front. On the other hand, there is no indication that the Roman Catholic Church would be prepared to alter its absolutist position on the Infallibility of the Pope in all matters pertaining to Christian doctrine, or on the exaltation of the Virgin Mary to a status which, in view of the assumption of Mary and the Fatima Cult, can with all objectivity, be described as that of Executive Director of Deity. In a very real sense, this historic Church, having taken seriously the unwarranted assumption regarding its institutional relationship to Deity has, to all intents and purposes, become God's patron. No

amount of graciousness or evasiveness can disguise this fact. But Jesus Christ is Lord. Let dialogue and friendly relations, in the spirit of Christ, and under the guidance of the Holy Spirit, continue between Protestants and Roman Catholics. And let both together seek to rediscover the great evangelical tradition of the "New Man in Christ," which Romans lost officially many centuries ago and to which Protestant ecumenists have tended to accord a very secondary place.

There is one thing, however, above all others, which Protestants in their several Churches and in the pursuit of Christian unity, have to learn from the Roman Catholic Church. It relates to the number and status of the religious orders, which are a phenomenon of Roman Catholicism. While no religious organization in history has been so monolithic and so highly centralized in all matters relating to doctrine, worship, and discipline as has the Church of Rome, this Church has more than six hundred religious orders, whose number continues to increase. While each of these orders is bound by the faith of the Church, and all together acknowledge the authority of the Pope and are expected to observe the proprieties of diocesan relationship, they are free, nevertheless, to carry on their own work and to initiate projects with virtual autonomy.

These autonomous religious orders have been the dynamic agents of the Church's growth and missionary activity. They have been a witness to the immense variety of ways in which the Roman Catholic Church relates itself to neglected phases of human need. They awaken interest in new aspects of belief, to which the Church gives sanction. Between some of these orders great rivalries exist, with little fraternal relationship between them. This is particularly true of such powerful fraternities as the Jesuits, the Dominicans, the Franciscans, and the Benedictines. Speaking in terms of Christian love and community, the members of these orders are much more separated from one another by institutional boundaries than are the clergy of the representative Churches of Protestantism. It is a case in which theological dogma, or institutional structure and practice, make difficult the manifestation of Christian love, despite common allegiance to the essential faith of the Mother Church, the revered "*Mater Et Magistra*." The acuteness of this tension between some of the

great Roman Catholic orders in this Ecumenical Era, at a time when the Papacy encourages friendly relations with Protestants as "separated brethren," might be illustrated in many ways.

On the other hand, the variety, the autonomy, the vision, and the dynamic action of the great orders of the Roman Catholic Church raise an inescapable question for Protestant Churches. It is equally germane to ecumenical organizations in which authority becomes increasingly centralized, with power politics running rampant. The question is this: How can Protestant Ecumenism, whether it operates in a world council, a national council, a national denomination, or a national Church union, provide the equivalent of the great orders of the Roman Catholic Church, with their freedom to take initiatives and their autonomy in the execution of their tasks? Do we witness in the Protestant quest for unity the birth of a dream which would identify the ecumenical goal with a union, or with unions, in which power to carry on the fourfold function of the Christian Church would be concentrated in the hands of a central curia?

AN ECUMENICAL THEOLOGY

It is clear that the need for an ecumenical theology was never greater than in this crucial hour of inter-Church relations. By an "ecumenical theology," I do not mean a conspectus of the theological viewpoints that are representative of all Christian Churches. Nor do I mean a ghostly minimum statement, a so-called lowest common denominator formula, from which affirmations of faith that failed to win universal approval would be eliminated. As I ponder afresh the question of ecumenical theology, I feel that the best contribution I can make to the ongoing discussion on this subject is to set the problem in the perspective in which it began to appear in me in the years before the organization of the World Council of Churches in 1948. While World War II was entering its most crucial state, a group of friends founded a theological journal called *Theology Today*.⁶ In an editorial, "The Times Call for Theology," written for that journal in April, 1945, I wrote what continues to be my strong conviction—which I believe to be relevant to the present ecumenical situation. Let me reiterate thoughts

⁶ Founded April, 1944.

that I expressed at that time and was accustomed to share with members of the course on Ecumenics at Princeton. What I said then and endorse today runs thus:

Now that the Church is co-extensive with the inhabited globe, the hour has arrived to survey afresh the whole course of Church history. Let each Church in the three great traditions, Roman, Eastern, and Protestant, be studied for the witness it has borne to Christ in the course of its life, whether in the nurture of the saints, in the elucidation or defense of truth, or in its contribution to the effective reign of God among men. Let each be surveyed to discover whatever stains of sin, or marks of shame and error, its history may reveal. Such a study will show that no Church in history can claim a monopoly of insight or sainthood, of evangelical zeal, or transforming power. Those things which God has taught the Church through the glory and shame of the Churches will provide data for an ecumenical theology. A theology of revelation, which cherishes without idolatry the historic Creeds and Confessions, which studies the life history of the Churches in search of insight regarding Christ and the Church, which embraces within its sweep God's dealing with the new Churches in Asia, Africa, Oceania, and Latin America, can lay the foundation of that theology which is needed by an Ecumenical Church in an ecumenical world.

Let the Churches of the Reformation acknowledge their many sins and shortcomings, admitting freely that the Church can sin and has sinned. In penitence and humility, in faith and in hope, let them prepare themselves for the tasks that await them in the coming time. And about one thing let them be clear. The theological statement to which the Church Universal must look forward in the years ahead must be no doctrinal syncretism or theological dilution. It must have at its heart no pale, lowest denominator formula. Never must the Church sponsor a blanched, eviscerated, spineless statement of Confessional theology. It must give birth in this revolutionary transition time, to a full-blooded, loyally Biblical, unashamedly ecumenical, and strongly vertebrate system of Christian belief.

This I feel more strongly today than when these words were written eighteen years ago.

Let me give my endorsement to another statement made in that

same period. In a chapter on Protestantism written for *The Great Religions of the Modern World*⁷ I stress the "demand for an ecumenical theology." The new situation created by the Second Vatican Council gives to the words in question a still greater relevance than when they were first uttered in a mood of ecumenical longing. The statement is as follows:

"The new orthodoxy that takes shape in the Protestant mind, the new catholicity that inspires its ecclesiastical outlook, the Christian concern for the human situation in its global aspects that marks the Protestant Churches of today, combine to create a longing for an authoritative Ecumenical Council. This was what the Reformers of the Sixteenth Century desired above anything else, 'the next free General Council of Holy Christendom,' and of which they were defrauded in their time by the action of the Council of Trent in 1546. An invitation to such a council will undoubtedly be issued in due course 'to all whom it may concern.' One of the chief tasks of the new Ecumenical Council will be the formulation of an ecumenical theology."

Little did I dream that in 1962 new vistas in this direction would be opening.

With this, we bring to a close our discussion of the functional quadrilateral of the Church Universal and pass to the final phase of the Science of Ecumenics.

⁷ Edward J. Jurji, ed. (Princeton, N.J.: Princeton University Press, 1946).

JOHN A. MACKAY

ECUMENICS. *The Science of the Church Universal*

(Englewood Cliffs, N.J.; Prentice-Hall, 1964)

The Church and the World

PART IV

EC 11--MODERN MISSION AND ECUMENICS

Fall 1985
Mr. Moffett

Reading Requirements

Students will be expected to complete the following reading during the semester from the two textbooks:

J. Verkuyl, CONTEMPORARY MISSIOLOGY, pp. 1-71, 89-122, 163-260, 309-340
Paul A. Crow, CHRISTIAN UNITY: MATRIX FOR MISSION

In addition, from the Reading List:

300 pages from the General section
300 pages from the section on Ecumenics
200 pages from Missionary Biography

Papers Required

1. Two reports will be required on the reading, the first at the end of the first Reading Week, **October 31st**; the second at the end of Thanksgiving Recess, **December 2nd**. Each book report will contain a one-page outline of a book you have chosen to read from the recommended list, and an additional half page of your own personal reaction to the book, whether positive or negative.

2. One 10-page paper will be required on one of the following subjects, OR on a subject of your own choosing (must be approved by the professor). The paper is due at the beginning of the final Reading Period, **January 7th**.

The History of the Ecumenical Movement, 1948-1981: Progress or Decline?

Recent Criticisms and Defenses of the Ecumenical Movement

Why the 19th Century has been called "The Great Century" of Missions

Recent Criticisms and Defenses of the Missionary Movement

An Exposition of the Great Commission

The Missio Dei

The Present State of Mission in Your Denomination

Strengths and Weaknesses of the Third World Churches

Who Are the "Unreached"?

A Critical Appraisal of the Christian Movement in a Third World Country

What is the Mission of the Church?

The States in Mission: Trends from the 19th to the 20th Century

Cooperation or Union: What is the Ecumenical Goal?

The 20th Century Ecumenical Councils. Write a critical appraisal of one Council or Assembly.

The International Missionary Council and its Role in the Ecumenical Movement

Term papers and book reports may be turned in to Ms. Nancy Berman, Room 105, 21 Dickinson Street.

COURSE OUTLINE

I. Introductory

The significance of missions and ecumenics in history
Tensions between missions and ecumenics
Their essential relationship

-II. Approaches to a Definition of Mission

The Biblical base

The Old Testament: from Abraham to the Suffering Servant

The Intertestamentary period

The New Testament

Jesus and the "Great Commission"

"Apostle and "missionary" the 12 and the 70

Paul the missionary

Current Interpretations of "Mission"

The Biblical concept compared with the classical 19th century form

Changes in 20th century concepts

"From mission to church": rise of the younger churches

"From missions to mission": the ecumenical movement

Current reactions to these trends

III. The Meaning of Ecumenics

The word "ecumenics"

How ecumenics differs from other disciplines

Sources of church division: Biblical and contemporary

IV. The History of Ecumenics

Early approaches to unity

The Ecumenical Councils

Reformation attempts to recover unity: Bucer and Calvin

The roots of the modern ecumenical movement

18th century revival

19th century missions

20th century church unions (especially Church of South India)

V. The Organization of the Modern Ecumenical Movement

Mission: Edinburgh 1910 and the International Missionary Council

Unity: The World Council of Churches

VI. Current Issues in Missions and Ecumenics

Critique of the ecumenical movement, and the rise of alternatives

Critiques of the missionary movement, and the unfinished task

READING LIST

Books marked * are on reserve in the library.

General

- Roland Allen, *Missionary Motives: St. Paul's or Ours*, 1962
* G.H. Anderson and T. Stransky, *Mission Trends: No. 1; and No. 2*
J.H. Bavinck, *An Introduction to the Science of Missions*, 1960
G.H. Anderson, *Witnessing to the Kingdom: Melbourne and Beyond*, 1982
* David J. Bosch, *Witness to the World*, 1980
Pierce Beaver, *The Gospel and Frontier Peoples*
* Pierce Beaver, *American Protestant Women in World Mission*, 1980
Pierce Beaver, *The Missionary Between the Times*, 1968
John T. Boberg and J. Scherer, *Mission in the 70s*, 1972
Jose Comblin, *The Meaning of Mission*, 1978
* Orlando Costas, *The Church and Mission: A Shattering Critique from the Third World*
F.E. Edwards, *The Role of the Faith Mission*
A.F. Glasser, et al., *Crucial Dimensions in World Evangelization*, 1976
D.J. Hesselgrave, *Communicating Christ Cross-Culturally*, 1978
* David Barnett, *World Christian Encyclopedia*
* J.C. Hoekindijk, *The Church Inside Out*, 1966
Norman Horner, *Protestant Cross-Currents in Mission: Ecumenical-Conservative Encounter*, 1968
J.H. Kane, *Understanding Christian Missions*, 1978
Charles H. Kraft, *Christianity in Culture*, 1979
Donald McGavran, *The Bridges of God*, 1955
Eugene Nida, *Message and Mission: The Communication of the Christian Faith*, 1960
D.T. Niles, *Upon the Earth*, 1962
Stephen Neill, *The Unfinished Task*, 1957
D.M. Paton, *The Reform of the Ministry (on Roland Allen)*, 1968
* John Stott, *Christian Mission in the Modern World*, 1972
Elton Trueblood, *The Validity of the Christian Mission*, 1972
G.F. Vicedom, *The Mission of God*, 1965
Peter Wagner, *Church Growth and the Whole Gospel*, 1981
* Ralph Winter and S. Hawthorne, *Perspectives on the World Christian Mission*, 1981
Michael C. Reilly, *Spirituality for Mission*, 1978
G.F. Moede, *Oneness in Christ*, 1981
P. D. Devanandan, *Presenting Christ to India Today*, 1956

Ecumenics

- Pierce Beaver, *Ecumenical Beginnings in Protestant World Mission*. New York: Nelson, 1962 (for 3rd world missions, early)
Paul Crow and W.J. Boney, *Church Union at Midpoint*. New York: Association Press, 1972
J. Desseaux, *Twenty Centuries of Ecumenism*. Paulist, 1984
* Harold E. Fey (ed.), *A History of the Ecumenical Movement, 1948-1968*. Philadelphia: Westminster, 1970
R.N. Flew and R.E. Davies, *The Catholicity of Protestantism*. London: Lutterworth, 1950
Norman Goodall, *The Ecumenical Movement*. London: Oxford, 1961

- * Harvey T. Hoekstra, The World Council of Churches and the Demise of Evangelism. Wheaton: Tyndale, 1979
- * W. Richie Hogg, Ecumenical Foundations: A History of the International Missionary Council. New York: Harper, 1962
- * Leon Howell, Acting in Faith: The World Council Since 1975
- Robert Kaiser, Pope, Council and World: The Story of Vatican II. New York: Macmillan, 1963
- Ernst Lange, And Yet it Moves... Grand Rapids: Eerdmans, 1979
- * John A. Mackay, Ecumenics: The Science of the Church Universal
- Lesslie Newbigin, The Household of God. New York: Friendship Press, 1954
- A.C. Outler, That the World May Believe. (Unity for Methodists.) New York: Methodist Board of World Mission, 1966
- Marcel Pradervand, History of the World Presbyterian Alliance of Reformed Churches
- Stanley Rycroft, The Ecumenical Witness of the United Presbyterian Church. New York: COEMAR, 1968
- W.A. Visser t' Hooft, Has the Ecumenical Church a Future? Belfast: Christian Journals, 1974
- Lerond Curry, Protestant-Catholic Relations in America. Lexington: University of Kentucky, 1972
- Paul Ramsey, Who Speaks for the Church? Nashville: Abingdon, 1967
- * E. Schillebeeckx, The Real Achievement of Vatican II. 1967
- G.F. Moede, Oneness in Christ. 1981
- G.H. Anderson, *Witnessing to the Kingdom: Melbourne and Beyond*. Marquette: Orbis, 1982.
- Theology of Missions (for your information, but not required for this course)
- G.H. Anderson (ed.), Christian Mission in Theological Perspective. New York: Abingdon, 1967
- J. Blauw, The Missionary Nature of the Church. New York: McGraw-Hill, 1962
- Hendrick Kraemer, The Christian Message in a Non-Christian World. New York: International Missionary Council, 1947
- Charles W. Forman, A Faith for the Nations. Philadelphia: Westminster, 1947
- Lesslie Newbigin, The Open Secret. Grand Rapids: Eerdmans, 1978
- Arthur Glasser and D.A. McGavran, Contemporary Theologies of Mission, 1983

Biographies (a sampling)

- Jack Beeching, An Open Path: Christian Missionaries 1515-1914. 1979
- Ruth A. Tucker, From Jerusalem to Irian Jaya: A Biographical History... 1983
- William Axling, Kagawa. 1932
- James Broderick, St. Francis Xavier, 1506-1552. 1952
- A.J. Apposamy, The Cross is Heaven: Life and Writings of Sadhu Sundar Singh. 1957
- James Buchan, The Expendable Mary Slessor
- John Pollock, Hudson Taylor and Maria. 1962
- John Richardson, Peace Child. 1974
- Presbyterian Board of Foreign Missions, New Frontiers for Old. 1946
- * C. Howard Hopkins, John R. Mott

...and many, many other missionary biographies. Find one of your own choosing, and secure approval from professor.

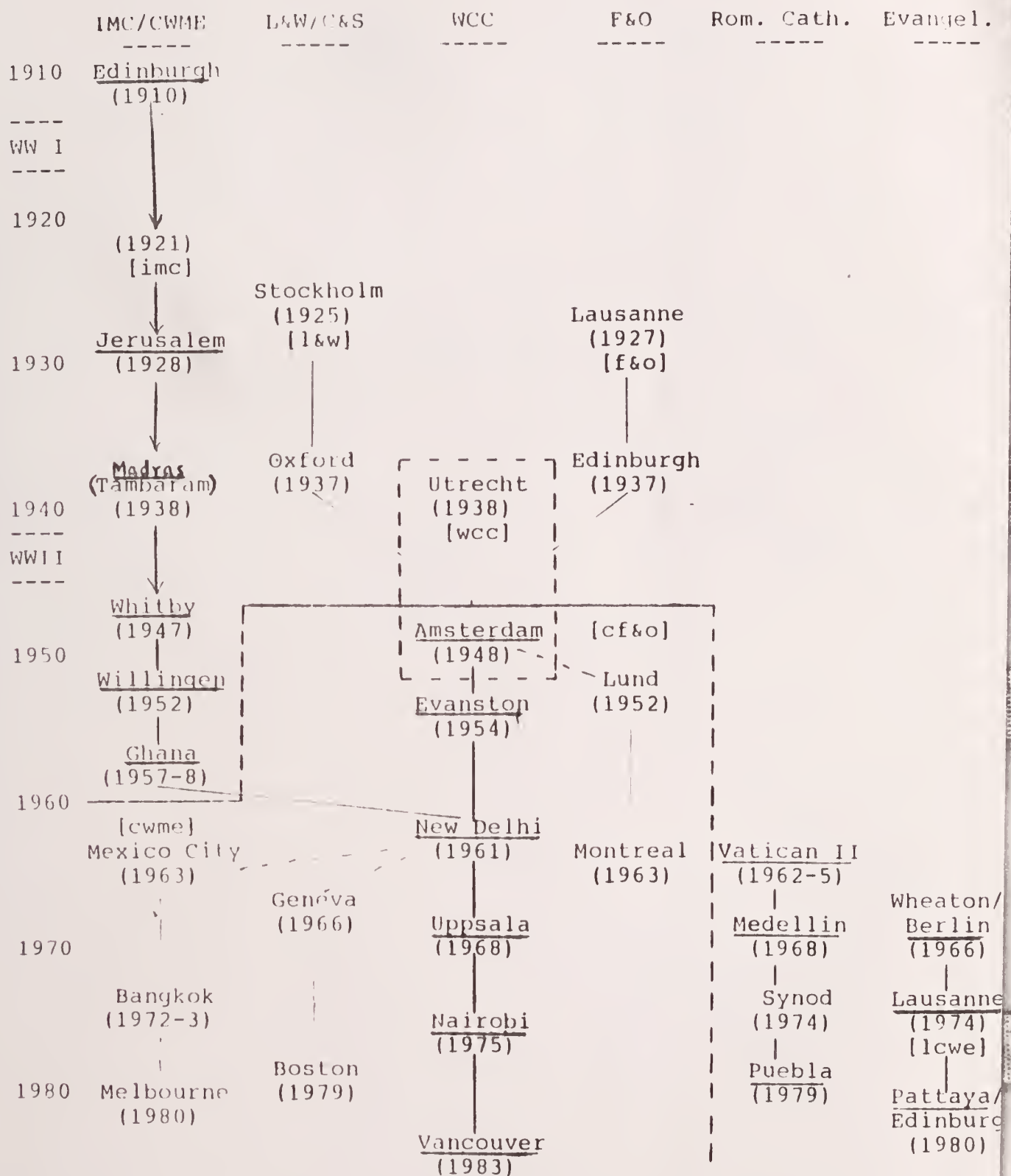
FIVE STATISTICAL ERAS OF GLOBAL MISSION: A DESCRIPTIVE TABLE OF CHRISTIAN ENUMERATION

(Note: For purposes of condensation, the abbreviation "Xtn" is occasionally used for "Christian.")

ERA NUMBER:	I	II	III	IV	V
ERA AND ITS CONTENT					
1 Name of Era	Apostolic Era	Ecclesiastical Era	Church Growth Era	Global Mission Era	Global Discipling Era
2 Alternative name	Pneumatic Era	Baptismal Era	Black Churches Era	Multidimensional Era	Universal Response Era
3 Date Era began	A.D. 30	A.D. 500	1750	1900	1990
4 Duration of Era	A.D. 30-500	A.D. 500-1750	1750-1900	1900-1990	1990...
5 Latourette's Epochs	Epoch I	Epochs II-V	Epochs VI-VII	Epochs VIII-IX	Epoch X
6 Main characteristic of Era	Global witness	Global Xtn presence	Global church-planting	Global Xtn communication	Global access to all
7 Major single innovation	Pneumatic mission	Global mass baptisms	Rise of black churches	Global Xtn broadcasting	Global Xtn information
SECULAR CONTEXT DURING ERA					
8 Science of statistics	None	Established by 1749	Term coined 1749-50	Univ. faculties worldwide	Fully computerized
9 Science of demography	None	Begun 1662 (John Graunt)	Term coined 1855 (Guillard)	Developed by UN agencies	Fully computerized
10 Government censuses	Many until A.D. 72	No more until A.D. 808	First modern one, USA 1790	Nations, one every decade	Instant total censuses
11 Public-opinion polls	None	None	None	Invented 1930	Online global sample
12 State of global statistics	None	Rarely available	Available to scholars	Available public libraries	Instantly available to all
PROPHET AND HIS ACHIEVEMENT					
13 Prophet	Luke	Cosmas Indicopleustes	William Carey	John R. Mott	
14 Birth and death	A.D. 5-40	c. 490-560	1761-1834	1865-1955	
15 Ecclesiastical tradition	Apostolic	Nestorian	Baptist	Methodist	
16 Role	Chronicle	Explorer, geographer	Missionary, translator	Global evangelist	Global researcher
17 Prophetic document	Acts of the Apostles	Topographia Christiana	Inquiry into Obligations	Evangelization of the World	
18 Date published	A.D. 70	A.D. 547	1792	1900	2000
19 Nature of document	Historical narrative	Geographical narrative	Missiographical narrative	Missiographical narrative	Total instant narrative
20 Method	Assembling oral texts	30 years' travel, inquiry	Consulting books	10 years' correspondence	Instant queries & reply
21 Statistical content	Totals of new believers	Geographical details	Totals of Xtns by area	Totals of Xtn resources	Total data on world
22 Purpose of statistics	Exhortation, encouraging	Description	Making a case	Convincing proof	Total strategy & tactics
23 First-ever achievement	Account of Xtn outreach	Description of world Xtns	Global census of Xtns	Global survey of resources	Instant global updates
PROPHET'S CONCEPT OF PROGRESS					
24 Aspect of Great Commission	Go!	Baptize!	Convert!	Evangelize!	Disciple!
25 Example of obedience to it	Journeys of 12 Apostles	20 million Amerindians	Evangelical Awakenings	SVMU, IMC, CWME, ICOWE	Discipling agencies
26 Concept of global progress	Outreach of the Spirit	Global extension	Global conversion	Global evangelization	Global discipling
27 Indicators of that progress	Pneumatic signs	New Christian holds	New church membership	New Christian media	New access and response
28 Type of enumeration	Enumeration of acts	Enumeration of regions	Enumeration of Xtns	Enumeration of resources	Enumeration of access
29 Role of enumeration	Illustrative	Descriptive	Tactical	Strategic	Indispensable
PROPHET'S ULTIMATE GOAL					
30 Global goal envisaged	Reaching the world	Baptizing the world	Converting the world	Evangelizing the world	Discipling the world
31 Methods	Innerant preaching	Baptizing	Church planting	Exposing people to Christ	Strategic discipling
32 Attendant research needed	None	Geographical research	Linguistic research	Communications research	Knowledge research
IMPLEMENTERS AND THEIR METHODS					
33 Year implementation began	A.D. 37	A.D. 1542	1841	1930	1980
34 Major implementer or artisan	Paul	Francis Xavier	Henry Venn	Kenneth G. Grubb	
35 Birth and death	A.D. 6-67	1506-1552	1796-1873	1900-1980	
36 Ecclesiastical tradition	Apostolic	Roman Catholic	Anglican	Anglican	
37 Role	Missionary, theologian	Pioneer missionary	Mission executive	Ecumenical executive	Church research coordinator
38 Working period	A.D. 37-64	A.D. 1533-1552	1841-1872	1930-70	1980-
39 Documents	Pauline Epistles	Published letters	Books, sermons	World mission surveys	Data-text diskettes
40 Other implementers	Apostles	Jesuit missionaries	Protestant missionaries	Church executives	Church researchers
41 Method	Evewitness accounts	Personal letters	Field questionnaires	Annual yearbooks	Computer databases
SOURCES AND TOOLS AVAILABLE					
42 Information sources	Evewitnesses	Travel	Public libraries	Personal libraries	Personal databases
43 Forms of information	Personal witness	Handwritten manuscripts	Printed books & materials	Print audiovisual media	Electronic media
44 Instrument for enumeration	Abacus (B.C. 3400)	Pocket calculator (1642)	Digital computer (1835)	Knowledge processor (KIPs)	Artificial intelligence
45 Other technical methods	None	Navigation	Railroads, printing	Aviation, phone, telex	Electronic mail
46 Statistics gathered	Occasional records	Baptismal records	Church growth records	Resource/witness records	Records of access to all
47 Statistical methods	None	None	Elements of statistics	Statistical theory/practice	Computerized programs
48 Means of locating data	Conversation	Travel	Correspondence	Libraries/resource centers	Interactive terminals
49 Names, addresses, contacts	Personal contacts	Trade contacts	Private directories	Printed directories	Instant lookup lists
50 Maps available	Local maps	1st global map, A.D. 547	First atlases	World mission atlases	Computerized mission maps
51 Christian research centers	None	None	None	900 centers by 1980	5,000 centers by A.D. 2100
ANNUAL INCOME AT START OF ERA (in 1982 US\$ per year)					
52 Personal income, all Xtns	\$200,000	\$8,600,000,000	\$160,000,000,000	\$1,200,000,000,000	\$7,200,000,000,000
53 Organized Xtny worldwide	\$30,000	\$100,000,000	\$1,500,000,000	\$11,000,000,000	\$120,000,000,000
54 Christian foreign missions	\$10,000	\$1,000,000	\$6,000,000	\$212,000,000	\$5,800,000,000
55 Christian research (actual)	0	0	\$50,000	\$500,000	\$25,000,000
NUMERICAL PROGRESS DURING ERA					
56 World pop. (start of Era)	169,700,000	193,400,000	720,700,000	1,619,900,000	5,163,065,500
57 Christians (start of Era)	2,000	43,400,000	160,000,000	558,100,000	1,656,645,700
58 Denominations (start of Era)	1	70	390	1,900	23,600
59 Christians as % of world					
59 —at start of Era	0.0	22.4	22.2	34.4	32.1
60 —at end of Era	22.4	22.2	34.4	32.1	

International Bulletin of Mission Research
O.S. 1984

TWENTIETH CENTURY COUNCILS The Mission and Calling of the Church



THEOLOGICAL BOOK AGENCY
PRINCETON THEOLOGICAL SEMINARY
CN821
PRINCETON, NEW JERSEY 08540

Dear Faculty Member: DR. MOFFETT

We would like to bring the following information concerning your text list for the coming term to your attention:

<u>COURSE #</u>	<u>TITLE OF BOOK</u>	<u>AUTHOR</u>	<u>STATUS</u>
EC 11	WITNESS TO THE WORLD	BOSCH	OUT OF PRINT

Please notify us immediately if you would like to substitute another title for the course.

Sincerely,

Steve Ebling
Receiving Staff, TBA

PRINCETON THEOLOGICAL SEMINARY
PRINCETON, NEW JERSEY 08540

Date 8/1/84

Course EC11

THEOLOGICAL BOOK AGENCY

Dear Faculty Member: *Mr. Moffett*

The book listed below is:

_____ -out of stock at the publishers, due _____.

_____ -out of stock indefinitely.

X _____ -out of print, will be deleted from text list.

_____ -now in!

Title

Author

Church Inside Out

Hoekendijk

If you wish to substitute a book or cancel an order in the case of a back-order, please notify us immediately. Thanks for your help.

Sincerely,

Polyn Ransel Abque

THEOLOGICAL BOOK AGENCY
PRINCETON THEOLOGICAL SEMINARY
CN821
PRINCETON, NEW JERSEY 08540

8/28

Dear Faculty Member: MR. MOFFETT :

We would like to bring the following information concerning your text list for the coming term to your attention:

<u>COURSE #</u>	<u>TITLE OF BOOK</u>	<u>AUTHOR</u>	<u>STATUS</u>
EC 11	VATICAN II : THE REAL ACHIEVEMENT	SCHILLEBEECKS	OUT OF PRINT

Please notify us immediately if you would like to substitute another title for the course.

Sincerely,

Steve Ebling

Receiving Staff, TBA

THEOLOGICAL BOOK AGENCY
PRINCETON THEOLOGICAL SEMINARY
CN821
PRINCETON, NEW JERSEY 08540

Dear Faculty Member: Dr. Moffett

We would like to bring the following information concerning your text list for the coming term to your attention:

<u>COURSE #</u>	<u>TITLE OF BOOK</u>	<u>AUTHOR</u>	<u>STATUS</u>
EC11	W.C. & O. D. ... of Evangelism Church of Mission	... Costa	Out of Print

Please notify us immediately if you would like to substitute another title for the course.

Sincerely,

Phil

Receiving Staff, TBA

THEOLOGICAL BOOK AGENCY
PRINCETON THEOLOGICAL SEMINARY
CN821
PRINCETON, NEW JERSEY 08540

Dear Faculty Member: *Mrs Moffett*

We would like to bring the following information concerning your text list for the coming term to your attention:

<u>COURSE #</u>	<u>TITLE OF BOOK</u>	<u>AUTHOR</u>	<u>STATUS</u>
<i>EC 11</i>	<i>Gospel and Frontier peoples</i>	<i>Beaver</i>	<i>Out of Print</i>

Please notify us immediately if you would like to substitute another title for the course.

Sincerely,

Robyn Ramer Hogue

Receiving Staff, TBA

THEOLOGICAL BOOK AGENCY
PRINCETON THEOLOGICAL SEMINARY
CN821
PRINCETON, NEW JERSEY 08540

Dear Faculty Member: *Mr Moffett*

We would like to bring the following information concerning your text list for the coming term to your attention:

<u>COURSE #</u>	<u>TITLE OF BOOK</u>	<u>AUTHOR</u>	<u>STATUS</u>
<i>EC 11</i>	<i>Protestants Crosscurrents in Mission</i>	<i>Horner</i>	<i>Out of Print</i>

Please notify us immediately if you would like to substitute another title for the course.

Sincerely,

Robyn Ramee Hogan

Receiving Staff, TBA

THEOLOGICAL BOOK AGENCY
PRINCETON THEOLOGICAL SEMINARY
CN821
PRINCETON, NEW JERSEY 08540

Dear Faculty Member: *Samuel Moffett*

We would like to bring the following information concerning your text list for the coming term to your attention:

<u>COURSE #</u>	<u>TITLE OF BOOK</u>	<u>AUTHOR</u>	<u>STATUS</u>
<i>EC 11</i>	<i>Missionary Nature of the Church</i>	<i>Blauw</i>	<i>Out of Print</i>

Please notify us immediately if you would like to substitute another title for the course.

Sincerely,

Kolyn Ramer Hogue

Receiving Staff, TBA

PRINCETON THEOLOGICAL SEMINARY
PRINCETON, NEW JERSEY 08540

THEOLOGICAL BOOK AGENCY

Dear Faculty Member: *Dr. Moffett*

We would like to bring the following information concerning your text list for the fall to your attention:

<u>course #</u>	<u>title</u>	<u>author</u>	<u>status</u>
EC 11	Real Achievement of Vatican II	Schillebeeckx	out of print
	Ecumenics	Mackay	"
	Ecum. Foundations	Hogg	"
	Ecum. Movement	Goodall	"
	Hist. of the Ecum. Movement	Fay	"

PRINCETON THEOLOGICAL SEMINARY
PRINCETON, NEW JERSEY 08540

Dr. Moffett

THEOLOGICAL BOOK AGENCY

Dear Faculty Member:

We would like to bring the following information concerning your text list for the summer to your attention:

None of the titles listed are in Books - Print

<u>course #</u>	<u>title</u>	<u>author</u>	<u>status</u>
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for
ECII

~~Mission and Evangelism~~ WCC

Gospel and Frontier Peoples Beaver

Missionary Nature of the Church Blauw

Church and Mission ... Costas

History of Ecum. Movement Fey

WCC ... Hoekstra

Ecumenical Foundations: The IMC Hogg

(over)

Ecumenics Mackay
Mission Theology Bassham

- Also : 1) All Loves Excell' by Beaver
is now in print under the title
American Protestant Women in World Mission
but lists for \$45.10
- 2) We carry 1 copy of World Christian Encyclopedia,
which sells for 112.50

Scott Sunquist
History of Missions
May 22, 1986

I.B. On Latourette's periodization: Though it is hidden among his seven volumes on the Expansion of the Christian Church, Kenneth Scott Latourette's main concern was to discover the "influence of Jesus" throughout world history. Latourette was not one to divide history into geschichte and historie. Instead, he saw God at work in all times and places. Latourette, though clear about his own confessional stance, saw his task as "just giving the facts" concerning the influence of Jesus.

In this task Lat. was guided by seven questions: 1. What was the type of Christianity which spread, 2. Why did this Christian influence spread? 3. What were the causes for recession of the influence? 4. By what processes did Christianity spread? 5. What was the influence of Christianity upon its culture? 6. What was the influence of the culture upon Christianity? 7. What was the relationship between the processes (#4) and the mutual influences (5 and 6)? In this series of questions we get a feel for the comprehensive approach of Lat. Herein is one of his greatest strengths and his weakness. ⁽¹⁾

In outlining Lat.'s schema, I will use his most extensive pattern which he gave in the 1940 W.B. Noble lectures later published under the title, "The Unquenchable Light." This pattern was completed in his last volume on the expansion of the Church entitled, "Advance amidst Storm." Lat.'s putting together of over 1900 years of church expansion takes the form of "tidal" advances. He sees periods of advance interspersed with periods of recession. His first period extends from the resurrection of Christ to the beginning of the sixth century. During this period the Church expanded somewhat "spontaneously" through trading centers, along roads and often by means of personal contacts (homes, families, friends). In this regard Lat. would agree with both R. Allen and M. Green. It is hard to explain this early and rapid expansion any other way since we have few records of "official" efforts to convert from village to village. Instead, the normal pattern seems to be one of "discovering" that there is already a small church, or there are small churches, when a monk or bishop later travels to the area. Even Paul's trip to Rome had been prepared for by earlier expansion (Priscilla and Aquilla?). The church expands from Latourette's

not a central, unified, or very social advantage (it had none) but by the retention of Jesus in the lives of the church.
B/c it is so comprehensive, there are times when the important movements are lost amid the volume of smaller movements. This is somewhat alleviated by Lat's introductory survey sections.

Lat.'s second period extends from about 500 to 750. This is the first period of recession. Recession is marked by numbers of invading groups (Goths, Lombards, Saxons) but most importantly and decisively was the Muslim advance. After 622, (the Hegira) Muslim advances were continually recorded BOTH IN Europe and in Asia. By 641 Persia had fallen, and by 720 the Muslims were finally being turned back in Gaul (Tours). As the first great advance was the most extensive until modern times, so the first great recession was the greatest ever. Yet, as in all generalizations, so in this one there are room for exceptions. Even though great losses were being recorded in the church, there was also the advance in the East (Nestorian) and the deepening of Church spread in Britain and among the Franks (after Clovis' conversion in 496). These two notable advances prepared the way for future Church strength. In fact the conversion of the Franks, so Lat. argues, was decisive for Europe. (Note the Viking raids during this period put in jeopardy the "heart" of European missions, Britain. Only after 1000 is Britain's fate secure. Lat.'s third period, 750 to 1000 is, obviously another advance. This one is not as significant as the former, but in general, the church did "recover" more land which was lost. The Muslims were continually being pushed back, though slowly, and the Slavic peoples and finally Russian folks (under Olga) were finally coming into the church in numbers. The Viking raids were a serious setback, especially in Brittania and "Hibernia" yet these did not last, and by the end of this period it is clear that they too are slowly being "Christianized." During this period W. Europe is reached in the countryside (through effort of such people as Boniface) and the Nestorian Church under the Caliphs is still surviving and sending out Missionaries.

1000 to 1350 is another period of recession. Again the basic reason is the invasion of outside tribes and nations. Most damaging

1000 to 1350 is another advance, though not as important or great as the first advance. During this period the Nestorian church declined and lost an important opportunity under the Mongul powers, but the lands lost under the Vikings were all regained and finally the Scandinavian countries are Christianized and Russia enters the Orthodox camp.

From 1350-1500 is another recession. Again invasions (Seljuks, Ottomans...) make serious advance and missions work nearly impossible in the east. Though the Muslims are finally removed from Spain and the islands off the coast of Italy, the other Muslim advances in Nestorian, and Orthodox areas reduces Christianity to a small section of the globe. And even here the type of Christianity is not very vital. Hinduism, Islam, Confucianism and Buddhism each have more adherents and larger geographic extension than does Christianity at the dawn of the age of discovery. ①

he, however, made little permanent impact in these Eastern areas, both before the church came in contact with a highly organized & literate religion of the Church, never became dominant (either politically or in total # of adherents)

1500 to 1750 is the great age of Roman Catholic missions. The newly founded Jesuits spread the faith to the East, and the Dominicans concentrate their efforts on the "New World." Lat. questions how different the globe would look today had the discoveries in the New world been made by Muslim sailors rather than Christians. Because the settling and colonizing was done by Spain, Portugal, Eng. and Holland (basically) these nations were greatly influenced by Christianity. This was an age of the Conquistadores as well as the age of Christian colonies (North America).

From 1750 to 1815 Lat. says was a slight recession or a pause. Because of the havoc of the French ^(for which saints died) and American revolutions, as well as the influence of the enlightenment Christian missions were not a high priority for the church. Yet, though this is accurate for the RCC, we might question this assessment for the Protestant Church. It was during this time that the foundations were being laid for the "Great Century, and great advances were being registered already in India, among American natives and in the Indies. *(Schultz, Engelwald, the SPCF & SPCK continued work both of England & native peoples)*

Lat. is probably most widely known among missiologists for (among other things) coining the phrase "the Great Century." From 1815 to 1914 the Christian church, first Protestant, then Roman and Orthodox, "by means" expanded not just to new areas and coastlines, but penetrated the "dark continent", China, Korea, India, and Indo-China. Before 1815 many coastal regions had been reached, but by the ~~end~~ ^{advent} of the "Great War" there was a "Conquering spirit" among Christians. This century is easily criticized for its paternalism, imperialism, colonialism and conquering mentality, but at the same time great humanizing campaigns (foot-binding, widow ^{and the very spiritual} burying, slave trade) were begun at the instigation of Christians. *indiana ** Edin. 1910, marks both the beginning of a new "world-wide" effort, and the end of the Great Century. World War one only hastened the transition.

Lat.'s formula is strong in that he takes in a total influence of "Jesus" rather than focusing on "numbers" or churches or confessional strength. His approach is a comprehensive one, yet he makes the connections between strength of the type of Christianity spread and the geographic expansion. He set up a model for good scholarship in a field which had just begun to be systematically studied. Lat. took the bold step to identify "patterns" where he saw them noting that ^{he} was willing to amend these patterns as more accurate information became available.

Lat. can be criticized for not distinguishing the "types of influence" that he observed. One might ask, Doesn't the vigor of a Christianity in the United States in the late 20th century show signs of decay as well as "health?" ^② Lat's understanding that numbers of new movements are signs of health should be questioned.

* what are the criteria used to label or actually stated movements of liberation in the 20th Cent.

③ what is the relationship between types of 'jesus influences' or cultures

Lat. might also be criticized for not taking into account the spread of X-ianity by unjust means; at the end of a rifle or sword. Finally, European, especially German historians criticize Lat. for his unbiblical eschatology. He seems to have more than a mild case of late nineteenth century optimism in his "patterns." Even his last period, 1914 - 1945 which he labels Advance amidst storm shows an unstoppable optimism after two world wars. This is in sharp contrast to the prevailing theologies of the time.

In summary, Lat.'s model has not been improved upon. Winter has extended it to include his "25 unbelievable years" (1945-70). But he has the same type of energy and optimism as his mentor. Neill simply provides three classic periods for simplicity sake (early, middle ages- which he regrettably calls "dark"- and modern). Walls simply sheds new light on Latourette's three basic areas of evaluation (geographic/statistical, dynamic influence and ancillary influences). The only major and significant and different approach is the statistical approach of D. Barrett. Barrett's "Five statistical Eras" is more of an apologetic for his profession than a truly new paradigm. He has provided a great service in giving some general statistical comparisons for the 20th century church. But even statistics, for example, from Africa in 1900 are very sketchy. To even speak of "general" figures for the Early Church is suspect. In addition Barrett has become more of a prophet than a "historian." His last two categories fall at least in part in the future (Global discipling and response era). It is to our benefit, that Lat. set the standard for scholarly study of the history of missions, refusing reductionist thinking and apologetic or confessional approaches. Who would guess, after reading his 7 and 5 volumes that he was a Baptist?

II.A. Papal and Celtic missions: Bede tells us (735) that Gregory the Great saw Angle slaves in the market place, asked what type of people they were, and being told they were Angles, said, "Angles, they will be like the Angels." A nice story, and judging from Gregory's later actions there may be some truth to it. Greg. was a monastic who came from a great deal of wealth during the decline of Italian culture and gave his fortune to the monastery which he founded. Apparently a very humble individual he at first declined the call to be pope, but later accepted. Lat. and Neill both identify this individual as the first person that we know of since the apostle Paul who developed a complete missions strategy. Here we will look at the "strategies" of Gregory/Aug., compare them

Lat also did not see the real threat to the church that a communist/totalitarian state might be for ch. expansion. He often characteristically remarked in 1945 that the "atheistic" state of Russia has more of otherness (in Russia than the Xian state of Sweden (c. 1100)) - would he say the same today about →

with those of the Celtic missionaries and then suggest parallels which may apply today. Gregory may have been responding to a need for the moment when he sent Aug. to the Angles, but he developed over the years a strategy which was generally accepted for the Western Church. Aug., a rather reticent missionary, was sent to "Brittainia" to establish the Church among unchristian groups. After arriving Aug. went to the local ruler, who happened to have a Christian wife ^(Clothilda) and, with much prayer, incantation and tripudiation proclaimed Christ to the King. He was not impressed but allowed him to stay and preach. The strategy, which was played over again and again, was to reach the rulers and then the people would follow. This was a natural and obvious thing to do in "tribal" Europe since peoples ^{groups} had religions for their own group. Religious plurality was not an option. Bede tells us further, than when Aug. wrote to Greg. asking for advice about the pagan festivals, buildings, feasts, and other cultural trappings, that Greg. responding telling him that the total conversion would take a long time. Thus, he suggested "Christianizing" pagan buildings and moving slowly by replacing Pagan holidays with Christian holy-days. Greg. had a view of culture which was dynamic, and a view of conversion which was developmental rather than instantaneous ^(punctiliar).

In general, papal missions were sent from Rome, and thus had a center to refer problems to and to integrate the new churches into. They developed a real strategy and went with the authority and blessings of the Church. Papal missions mixed the two structures of monastery and Church by using the "disciplined" exclusive ^{monks} to carry out the general message for the masses. Monasteries provided a ready source of highly committed and trained individuals, who, unlike much of the Celtic form, were closely tied to the church.

Celtic missions had a very different history than papal, and this history explains much of the difference in approach. The early founders of Celtic Christianity, people like Ninian and Patrick in the 5th century and Columba (Columb cilla) of the 6th century (Iona: 563) had limited contact with Roman Christianity. In fact, it may very well be that both Ninian and Patrick were basically exposed only to monastic Christianity. Thus, when they preached and established the Church in "Pictland" among the "redshanks" and in Hibernia among the Celts, they were imitating what they knew from St. Martin or Leirens ^{from Gaul}. As a result, Celtic Christianity developed a different form, but not a different belief (they never imagined that they were not

(from #4) (Angustian James to Saint Union)

a part of the Roman church) . They were more focused on the monastery, often ^{having} ~~only~~ a monastic structure and no church in an area ^{though} ~~usually~~ ^{they} ~~having~~ a mon. next to a church . The bishop was often an abbot, and quite often the abbot was more powerful than the bishop. Celtic Christianity was also more tribal, having the leadership of a monastery pass from father to son (or cousin) in keeping with Celtic leadership patterns. Since most of the area where Celtic Christianity developed was the area beyond the extension of Roman domains, the Celtic church did not copy the Roman form of government (diocese) and did not center its faith in cities.

Celtic missions then retained much of their individual culture. They were more "spontaneous" , not responding to a directive. Just like the wandering bands of Celtic families under druid leadership, the Celtic peregrine travelled throughout Britain, Gaul and even as far south as Italy and the Med. with as much "wanderlust" (Lat.) as sense of religious mission. The Celtic missionaries also tended to be more strict (e.g. Columban) and disciplined because they were centered in a monastic rather than church structure. This was both an advantage (Columban's formula for penitance) when it came to reforming and extending the church, but also a disadvantage when it came into conflict with the Roman church or monasteries . Another weakness of this form of Christian missions can be paralleled in Nestorian Christianity, which was also very disciplined/ascetic, and monastic-strong. Without the strong church orientation, a particular "form" of Christianity is spread which excludes the majority of populations . In times of persecution or political/economic crisis, this type of church is not very strong (another parallel here would be the way that Buddhism, a monastic/Celtic religion, endures during anti-religious regimes when compared with Christianity in China, Vietnam, Cambodia).

One of the most clear lessons for today is the relationship between what Wagner ^{discusses} ~~calls~~ the sodality and modality. Both are needed for a church both to be trained for specific mission in the world, and to be a worshipping community in a culture. Wagner argues that even from the time of Paul, two structures were observable. Paul had the freedom in his "missionary band" to make decisions and establish churches without being tied directly to a church structure. The missionary band, like the monastery is an exclusive group with a specific purpose. One could argue that the "Great Century" only became great when there were structures available for training and sending missionaries. Most all great missions statesmen and women called for or formed separate groups working with the church for the extension of the church (Loyola, von Weltz, Carey, S. Mills, Bishop Taylor, Hud. Taylor ^{to Henry Hall}). Within the missionary structure a semi-autonomous group can move out in mission the way the local church structure is unable to .

(In fact this is what the church constantly does as it targets certain areas for mission in society: soup kitchens, special interest societies, refugee resettlement, "sanctuary movement" unreached peoples... *inter-solidarity cooperation*.)

III. A, In 1623 a monument was discovered in Sing an fu China which had been erected 832 years earlier (791). This monument, over 9 foot tall, was of interest because the writing on the stone was both in Chinese and Syriac (as it was later discovered). After the discovery most Europeans were very skeptical, both protestants and some Catholics (but especially in the ~~nineteenth~~- eighteenth century enlightenment thinkers like Voltaire who was sure it was a Christian hoax). The monument proved to be genuine and aided greatly in the conversion of Chinese in the area where the Jesuits were working (no surprise).

Little was done with the Nestorian monument until the late 19th and early 20th century, because it was a single piece of evidence of a type of Christianity. But by the 1920's over 12 other writings were found in caves in China, giving a fuller picture of the type of Christianity and the history of its appearance in China. From this evidence, what do we know?

The Nestorian stone itself tells us a great deal. On the stone is recorded both a little "tract" of basic Christian beliefs, a very suggestive picture of the Nestorian cross rising out of the Buddhist lotus and above the Confucian clouds, a brief history of the faith in the Kingdom, names of missionaries and some important dating material. Apparently a Nest. monk named Al-o-pen was the leader of the initial group that travelled to China arriving in 635 (the same year Aiden came to found Lindesfarne at the request of the Angle king). This is highly likely, since we know from Nestorian records that well into the eighth century missionaries were being sent out from monasteries in and around Mesopotamia. Al. came at an "auspicious" time. This was a golden Age for China and the Emperor was open to foreign influence and teaching. Alopen and his monks were given a building within the Royal city just two blocks from the royal palace to translate their "holy books" and teach others about their faith. At the same time the Zoroastrian priests and Buddhist monks were given equal freedom. (It has recently been argued in the Japanese Theol. Quarterly that this helps to explain the clear Christian influences on "Pure Land Buddhism" which develops during this same time period.)

For a period of time the missionaries had plenty of freedom to translate and express their beliefs to others. Three churches were built with the only stipulation being that the emperor's portrait must be hung prominently in the back of the church. A reasonable request which was accepted. We get a flavor for the type of relations which developed with the civil government ~~we~~ when we realize that the Nest. stone, as much as anything else is a laudatory document bringing glory to the emperor. Clearly, praise of the emperor was necessary to remain in the Middle Kingdom.

During the next century and a half we read about periods of persecutions, but the Christians are allowed to remain at the time of the stone's inscription.

From the stone itself we also learn about the beliefs and perspectives of these Nestorian monks. The inscription can be divided into theology and history. In the first part (theology) a presentation is given of the Christian religion in the following order: 1. God: creator of all, divided the four parts of the cross, humans as the peak of his creation (trinity is expressed), 2. Mankind: created good, chose evil and so enter 365 errors (every day we sin?), cannot choose good completely, 3. Jesus: divine and human, his birth (with Persians from Tai'Chin, Syria is noted) seems to be most important, his life death and resurrection are only hinted at, 4. Holy Spirit. The second section is a recitation of the history of Christianity in China giving great praises to the Emperor (the sage). It is because the way (Tao) is united with the Sage, that truth is made available to all.

Here then is an attempt to express in eastern terms the gospel for an advanced civilization. Christianity, as illustrated by the Nestorian Cross, and as expressed by the emperor's favor, is seen as the fulfillment of other earlier faiths. Now, finally the Tao and sage are united.

We have other indications from documents found in cave during the past century which shed more light on Christianity in China. Many of these documents were considered suspect until the second world war (e.g. Foster) because of the amount of new material they contain. Others (Couling, Moule, and Sakai esp) find these helping in filling out our understanding of the church beliefs during the 7th and eighth centuries. We have a copy of the Glory in Excelsis Deo translated into a rough Chinese as well as various tracts on heaven, the holy spirit and Christian ethics. One of the most interesting is a "sutra" on Jesus: "Jesus the Messiah Sutra". This document describes much of the life of Jesus, his atoning death and basic teachings. We have over two chapters from Matthew paraphrased which shows us the difficulty that the missionaries apparently had in using the Chinese language.

Other later sources that we have for Christianity in China include grave markers dating back to the same period of Jewish and Christian and Moslem dead. The Mongol missions of the 13th century also discovered Christian scholars and royalty among the Mongol rulers. There was a brief period of time when the Mongols, rather than turning

to Islam, may have turned to Christianity, and this as a result of early Nestorian missions.

Theories as the reason for the decline of Christianity in China are numerous. Actually we are speaking less of a decline than an annihilation. When the Nest. stone was found in 1623 it was a complete surprise to the West, so thoroughly had the memory of Christianity in China been removed. What happened? The reasons for the decline can be divided into ^{political} political and theological. Under political, the most obvious, and in the end, the most complete is simply that the Xenophobia of the later Han dynasty completely crushed foreign religions. Islam, Zoroastrian Christianity and Buddhism from this period suffered greatly. There was a severe persecution 845 (after the persecutions in the 7th century) and finally an period of 80 years of suffering which the church endured. What was left after this could not have been a very extensive church. secondly the Muslim rule in Eastern Christianity had slowly been weakening the church, and making contact with the Far East merely impossible. Thus, the small, struggling Church in China was left to itself without outside support, or reinforcements. Thirdly, the Nestorians in China probably did not convert the Han. It is not clear from any names that have been uncovered either on grave stones or manuscripts, that the Han were ever converted. Instead, the church seems to have been made up of "foreign" elements much like the church of N. Africa in the first six centuries. Since these were also "foreigners" they would be excluded from leadership after the persecution. Stewart gives another cause of the decline of the Church in Asia in general (which Lat. agrees with) that the Church never became a dominant or "royal faith." in the East. In the west it is when Clovis or Constantine convert, that the faith can be spread to the masses. In the east the church was never strong enough, nor influential enough to have that possibility.

Theological reasons for the demise of the Chinese church abound, (Couling: the type of Christianity which was propagated in China was not worthy of surviving.") but basically they are based on the notion that syncretism took place to such an extent that Christianity became indistinguishable from Buddhism and/or Confucianism. What is the evidence? First on the Nest. monument an effort is made to show the similarity or closeness between the other two dominant faiths and Christianity. The symbolism at the top of the monument is very telling. Secondly, concepts of the Tao, the sage, enlightenment and the way of silence and non-assertiveness are very prominent. The main teaching of Jesus (according to the monument) of Jesus was Non-assertiveness and quietness. Is this Jesus or Buddha many ask.

In defense of the theology of the Church in China, we must note that the monument is not just a Christian tract for a free society, but a political document as well. In the other Christian writings, esp. the Jesus Sutra the atonement of Christ and separation from other beliefs is more clearly expressed. together we get a more complete

picture of early Chinese Christianity. One final theological criticism, which may be the strongest, is that the Monks, who were given a building for translating their sacred books, instead wrote sturas. Rather than working on an exacting translation of the Bible, they wrote ethical teachings and worship aids. This would be in contrast to the extensive translation work beginning with the LATIN vulgate, Greg. Thaum., Cyril and Method., and the school of Edessa. ^{and century long the church was in a generation of a meeting from books} Maybe we will yet find an early Chinese Bible, but as of yet there is no record of it being done, nor sample from its pages.

In the final analysis both the lack of indegenity and the extensive and continuous persecution probably did the Church in. This is the judgement of Lat., Neill and Sakai.

IV A. American Foreign Missions, late 19th century: One hundred years ago this month in a house on Stockton street, a recent graduate of Mount Holyoke was trying to convince her brother Robert Wilder to attend the conference in Northfield Ma. led by the evangelist D.L.Moody. Grace and Robert were the missionary children of Royal Wilder and maintained the same zeal for missions which their parents had. One year after this Northfield meeting over 2100 college students had signed a pledge committing themselves, "God willing" to become a foreign missionary. How did this Student Volunteer movement get started?

The end of the century in America was a time full of optimism with dark clouds on the horizon. For the most part all that was seen were the possibilities and dreams. The industrial revolution had completely altered society, bringing with it new products and problems. Travel was made easier, safer and quicker. But at the same time work conditions, slum housing and racial prejudice were other by-products. This was the gilded age, where, if you didn't scratch the surface, things looked shiny and new.

For the Church in America it was an age of energy for action, on the eve of a theological confrontation and division. Revivalism was going strong and social programs and agendas were equally encouraged by all. America had a benevolent empire connecting Christians and others together in action for society. At this time the challenge of liberalism was only beginning to reach beyond the ivy walls of some seminaries.

In the area of missions, the American church had been roused early in the century through the students at Williams (Samuel Mills et al.) and later Andover Seminary. These students had managed to put missions on the agenda of the American church, and helped alter the structure of the church to make the new agenda possible (Carey's "means").

By the later part of the 1800s missions zeal was waning in America, and we have records of mission agencies trying to decide how to finance or cut back their mission commitments. It is during this period of mission decline that the SVM begins.

The roots of the SVM are many. First, and most directly, the movement is rooted in revivalism of the late 19th century. This can be clearly demonstrated by two leaders, D.L. Moody and A.J. Gordon. It was Gordon's talk in the fall of 1893 which so inspired Robert Wilder to both "seek the Holy Spirit," and start a mission society at Princeton. It was Moody's revival preaching in simple but direct and convicting style which had reached college students both at Cambridge and at Northfield.

Secondly the SVM has roots in the student movement of the YMCA. It was D.L. Wishard's idea to have the summer training for "association" students in Mass. It was the Y's third statement of purpose (relating to world missions) which made the mission agenda possible at the "college of colleges." It was the wise council of Wishard and others of the Y who helped guide Robert Wilder and J. Forman to make the first "tour," and it was Wishard who strongly recruited Mott to consider forgoing graduate work in history to work for the Y and to help organize the Student volunteers.

Thirdly, the SVM is rooted in the British student movement exemplified by C.T. Studd and the Cambridge Seven. It was the talk of Studd at Cornell which motivated John R. Mott, and it was the example of the seven highly respected Cambridge students who gave up professions in England to go to China, which caught the imagination of many American students.

Fourthly, we must note that much of the SVM enthusiasm comes from the social dimension of late nineteenth century Protestantism; the social gospel. Though this is a little difficult to sort out (speaking of motives and goals of these students) it is clear from the writings of James Dennis (Missions and Social Progress) and G. Sherwood Eddy (The Re-education of G. Sherwood Eddy) that the concern for social progress and humanization was a top priority for many. This could not be defended as an explicit goal, but it was often an implicit personal agenda. The roots in social progress (gospel) are very much a part of the SVM none-the-less.

Finally, and most obviously, the SVM has firm roots in the greater 19th century missions movement. Robert Wilder, one of the key individuals in stimulating the movement, was raised in India, by a father who later returned to start the "Missionary Review of the World." At the 1896 Northfield meeting it was the "meeting of the 10 nations" which got most of the students thinking about foreign missions. Many of the students who spoke were either converts from 19th century missionaries, or were,

like Robert Wilder, Missionary children. In later conventions the "older missionaries" (J. Hudson Taylor, G. Guinness) were often the more memorable speakers, and more influential figures (both in writings and speeches).

The result of these various root networks was a movement which, in its first three decades was the first contact for 70 percent of the male missionaries from America, and over 75 percent of the female. As a result of "creative financing" (including the Laymen's movement for Foreign missions) there was a remarkable increase in the amount of funding for foreign missions. Missionary research, including the Missions Research Library, begins afresh in America. The center for missions sending moves from Europe to America. Through the remarkable network of relationships of Mott, the foundations are laid for the 20th century church: the Ecumenical century. In retrospect we can see that the SVM managed, around a clear and "eschatological" (and greatly optimistic) battle-cry--The Evangelization of the World in This Generation--harness the hopes and dreams of generations of college students. By 1930 church conflict and political realities drained the battle-cry of its power. It wasn't until after WW II that a new missions movement would evolve, and these were much more diverse and less connected to one another.

EC11 Missions & Ecumenics
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EVANGELICALS ASK FOR CHANGE IN NICARAGUA POLICY

A group of evangelical Christian educators returning in August from a tour of Nicaragua has called for a "dramatic change" in United States policy toward the country as well as a resumption of \$15 million in economic aid to its left-wing Sandinista government.

The educators, from seven U.S. evangelical colleges and universities, joined a growing chorus of American evangelicals condemning Reagan administration support for rebels trying to overthrow the Nicaraguan government.

In a statement based on their fact-finding tour in early August, the college professors and administrators disputed the image promoted by the Reagan ad-

ministration that "totalitarianism and repression" characterize Sandinista rule.

"We are perplexed," the group said. "We and other investigators from a wide spectrum of countries and persuasions have not found in Nicaragua evidence to support our government's public descriptions of this government, nor have we found evidence to support our government's negative positions. What we have found is a desire to be respected as a sovereign nation in control of its own destiny and to live in peace."

They added that there is also "little evidence to support [the charge of] a 'communist takeover' in Nicaragua. While there are communists within this country, the national leaders represent other political parties, including the hard-line conservatives, and many are devout, committed Christians."

The group urged the government to cancel military maneuvers in Honduras, bring home the U.S. fleet currently off the coast of Nicaragua, complete payment of \$15 million in economic aid previously committed by the United States and "cease efforts to block international monetary aid to Nicaragua."

They also called for a recognition that Nicaragua's 1979 revolution "is of the people and continues to have broadly based, grass-roots support" and that it "is an open society, both religiously and socially."

Presbyterian members of the August delegation were JoAnn Atwell-Scrivner, Donald Liebert and J. Townsend Shelby, from Whitworth College, Spokane, Wash., and Douglas Boyce, from King College. □

• The B.E.M. Document represents

CONVERGENCE, NOT CONSENSUS

The document, "Baptism, Eucharist and Ministry," made a major theological contribution to the Sixth Assembly of the World Council of Churches at Vancouver this summer. It formed the basis for the celebration of the Lord's Supper July 31 and it was hailed as a major breakthrough in ecumenical theological thought.

"The three statements are the fruit of a 50-year process of study stretching back to the first Faith and Order Conference at Lausanne in 1927," says the paper. (See bibliographical note at the end of this article.) The Faith and Order Commission discussed and revised it in 1974, 1978 and when it was adopted at Lima, Peru, in 1982. It is called the Lima document or, more frequently, it is identified simply as "B.E.M."

It represents the convergence of thought on these three difficult subjects by people from the Protestant, Catholic and Orthodox traditions. The word "convergence" is very important. The paper is not a consensus of opinions, but is a demonstration of "shared convictions and perspectives . . . , part of a faithful and sufficient reflection of the common Christian Tradition on essential elements of Christian communion."

In reporting the paper to the Assembly, Paul Crow emphasized that "these convergences give assurance that despite a diversity of traditions the churches have much in common in their understanding of the faith." Consensus comes only after the churches reach the point of living and acting together in unity. The "convergences" are a means toward that end.

The churches of the WCC and the Roman Catholic Church are asked to study the document and report back to the Faith and Order Commission by the end of 1985 in preparation for a proposed Fifth World Conference on Faith and Order in 1987 or 1988. The churches are asked to indicate by the end of 1984 how they are dealing with the document, with official responses coming a year later.

In responding to the paper the churches are asked not to defend their particular understanding of baptism, eucharist and ministry, but to comment on the extent to which the Lima document reflects the "faith of the Church through the ages" and on "the consequences your church can draw from this text for its relations and dialogues with other churches." It is to be a basis for living together in the Church, despite the Church's diversity. It is a fine line between defense of one's own understanding of these matters and recognizing signs of convergence. It will be interesting to see if this can be maintained.

The Presbyterian Church in this country has prepared a response to the baptism section of the paper through its Joint Task Force (before reunion) on Baptism. The Advisory Council on Discipleship and Worship (UPC) approved this response July 6-8 and transmitted it to the Council on Theology and Culture (PCUS). After approval by both councils, the response will be sent to the Advisory Committee on Ecumenical Relations (UPC) and the Ecumenical Coordinating Team (PCUS) which will coordinate the responses from all areas of the church.

Presumably, some responsible groups

will give equal attention to eucharist and ministry; but it is worth noting that the response on baptism has adhered to the request for seeing convergence and has not become polemical about the Reformed position. It does, however, raise some questions about particular Reformed emphases which need more emphasis and clarification in the paper: the concept of the covenant, prevenient grace, the relation of baptism to growth in the Christian life and the significance of modes of baptism other than immersion.

The response of this task force concludes by saying: "We commend the text, we appreciate its significant congruence with our own tradition, and we affirm its importance as an ecumenical statement that can bind us more closely to other branches of Christ's Church as a basis for further worship and work together within the World Council of Churches."

We will pass over for now the section on the Eucharist, since we want to look at some of the paper's statements about ministry for this, our seminary issue of *Outlook*.

THE PAPER ON MINISTRY begins with a section on "The Calling of the Whole People of God" which will not be unfamiliar to Presbyterians, since it is similar to what our *Book of Order* says on this subject. (Paragraph 5 on our cover is from this section.)

The rest of the paper deals with the ordained ministry. We have many questions to raise about it, but will not do so in this brief article. Our purpose is primarily to highlight sections that are ap-

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appropriate to this occasion of recognizing our recent seminary graduates and ordinands.

MINISTRY in its broadest sense, says the paper, "denotes the service to which the whole people of God is called." Ordained ministry refers to persons who have received particular gifts of the Holy Spirit "and whom the church appoints for service by ordination through the invocation of the Spirit and the laying on of hands." There follows Paragraph 8, quoted on our cover; and, after some review of Jesus' calling of persons with specific authority and responsibility, the paper describes the threefold task of ordained ministers which we have quoted in Paragraph 11.

Paragraph 12 deals with the inter-relatedness of ordained and lay members in the believing community. "On the one hand, the community needs ordained ministers. Their presence reminds the community of the divine initiative and of the dependence of the Church on Jesus Christ. . . . They serve to build up the community in Christ and to strengthen its witness. In them, the Church seeks an example of holiness and loving concern." But it is the community which recognizes, supports and encourages the ordained ministers and the ordained ministry has no existence apart from the community.

THE NEXT PARAGRAPH is particularly interesting. "The chief responsibility of the ordained ministry is to assemble and build up the body of Christ by proclaiming and teaching the Word of God, by celebrating the sacraments, and by guiding the life of the community in its worship, its mission and its caring ministry."

The forms of the ordained ministry are bishops, presbyters and deacons. But do these forms allow for the Reformed understanding of elder and deacon? The document has sidestepped this issue, yet it would be possible for a Presbyterian to read into its description of these offices some aspects of the function and work of elders and deacons as we understand these offices. The paper candidly says "the threefold pattern stands evidently in need of reform."

However, the paragraphs of guiding principles for the exercise of the ordained ministry might allow a "Presbyterian" interpretation. The guiding principles are: the ordained ministry should be exercised in a personal, collegial and communal way. The writers go on then to say what they mean by this.

It is personal "because the presence of Christ among his people can most effectively be pointed to by the person or-

daind to proclaim the Gospel and to call the community to serve the Lord in unity of life and witness." It is collegial, because ministers need to share their common task. (Is this the presbytery?) It is communal because "the community must participate in the discovery of God's will and the guidance of the Spirit." (Is this the session?)

WHAT IS THE MEANING of ordination? It is "an action by God and the community by which the ordained are strengthened by the Spirit for their task and are upheld by the acknowledgement and prayers of the congregation."

It is "an acknowledgement by the Church of the gifts of the Spirit in the one ordained, and a commitment by both the Church and the ordinand to the new relationship."

THE SECTION on "Succession in the Apostolic Tradition" is most interesting. Many Protestants have trouble with this idea, but it is obviously essential to an ecumenical document.

We could all probably accept this description of the apostolic tradition: "continuity in the permanent characteristics of the Church of the apostles: witness to the apostolic faith, proclamation and fresh interpretation of the Gospel, celebration of baptism and the eucharist, the transmission of ministerial responsibilities, communion in prayer, love, joy and suffering, service to the sick and the needy, unity among the local churches and sharing the gifts which the Lord has given to each." We are all in that tradition.

An indication of the advance that B.E.M. has made is the statement that "in churches which practice the succession through the episcopate, it is increasingly recognized that a continuity in apostolic faith, worship and mission has been preserved in churches which have not retained the form of the historic episcopate." And churches which have not retained the episcopate can be led "to appreciate the episcopal succession as sign, though not a guarantee, of the continuity and unity of the Church."

IN HIS GREETING to new ministers elsewhere in this issue of *Outlook*, Moderator Taylor speaks of the fact that these new ministers and church workers are the first to be ordained in our new, reunited church. The B.E.M. document adds another dimension to that opportunity before the next generation: to enlarge their vision of their calling through the convergences which Protestants, Roman Catholics and Orthodox have reached on three vital aspects of minis-

try: baptism, eucharist and the calling itself.

BIBLIOGRAPHICAL NOTE: The basic document is *Baptism, Eucharist and Ministry*, Faith and Order Paper No. 111, \$3.50. There is a study guide to the document, *Growing Together in Baptism, Eucharist and Ministry*, by William H. Lazareth, \$3.95. Two volumes of essays related to the paper are *Ecumenical Perspectives on Baptism, Eucharist and Ministry*, edited by Max Thurian, \$10.95, and *Baptism and Eucharist: Ecumenical Convergence in Celebration*, edited by Max Thurian and Geoffrey Wainwright, \$10.90. Friendship Press distributes the World Council publications in this country. We also want to call to your attention an article in *Reformed World* for March 1983 by Lewis S. Mudge of McCormick Seminary, who served on the group that drafted the Lima document. He deals particularly with the subject of ministry in the document from a Reformed perspective. □

RELIGIOUS GROUPS AMONG LARGER NUMBER IN WASHINGTON MARCH

The religious community took an active part in the Aug. 27 March on Washington sponsored by a Coalition of Conscience.

The Friday night before, there were 3,000 people at a service that overflowed Metropolitan African Methodist Episcopal Church. Jesse Jackson and Arthur Flemming spoke, as did Allan Boesak of South Africa.

Boesak said, "Freedom in the United States depends on freedom of people in South Africa. You shall not be free until we are free!" He concluded, "Freedom is something neither derived from nor bestowed by the state. We must speak of freedom because God is a God of freedom."

In the march the next day, the churches were second only to labor in the size of their delegations, with 45,000 to 50,000 marchers.

At the Presbyterian service Saturday morning in the New York Avenue church, about 350 people were present, to be joined by 150 more for the march. Maggie Kuhn, a key figure in the Gray Panthers, was there, as were Moderator Taylor and former moderators Albert Winn and Robert Davidson.

Taylor cautioned that much remains to be done. "It is not enough for us to march here today," he said. "We are in that tension that is created between memory and hope. . . . We've got to sense the stench of discrimination . . . the moral outrage of those who are hungry while others spend millions preparing for war." □

• In preparation for World Communion Sunday, consider

WHAT THE LIMA DOCUMENT SAYS ABOUT EUCHARIST

The celebration of the Lord's Supper at the Vancouver Assembly of the World Council of Churches on July 31 was hailed as a breakthrough because it followed the liturgical pattern of the Lima document on "Baptism, Eucharist and Ministry." The convergences of the document on the matter of the eucharist, and the fact that the Archbishop of Canterbury presided at the Table and other ordained persons (including women) assisted him, made it possible for people of various communions to receive the sacrament in good conscience, though some still did not.

While the liturgy was beautifully and effectively done, it was no particular innovation for Presbyterians since it was basically the same order for Holy Communion which we have in our *Worshipbook*. In this respect, it was no breakthrough for us. But it was inspiring to be able to share the Supper with Christians from many different backgrounds.

World Communion on Oct. 2 would be a good time for Presbyterians to bring the accomplishments of the Vancouver Assembly to the attention of our congregations and is, therefore, an appropriate occasion for our review of the Lima document's section on eucharist.

While there are many unresolved differences among the churches on the eucharist, it is worth noting that the chief problem preventing full communion of all Christians at the Table is the ministry: the issue of who presides. The space given to the three sections of the Lima document illustrates the problem: six pages to baptism, eight to eucharist and 13 to ministry.

Therefore, the section on the eucharist does not consider this problem to any great extent. It deals with other matters.

MEANING OF MEMORIAL

What do the Lima convergences say about the meaning of the eucharist? It is "a sacramental meal which by visible signs communicates to us God's love in Jesus Christ" (1) [numbers refer to paragraphs in the document]: "the sacrament of the gift which God makes to us in Christ through the power of the Holy Spirit." (2): It is "the great sacrifice of praise by which the church speaks on behalf of the whole creation." One meaning of World Communion is expressed in the sentence which follows: "For the world which God has reconciled is present at every eucharist: in the bread and wine,



MINISTERS AT THE VANCOUVER EUCHARIST: A Methodist from Benin, a Lutheran from Denmark, the Archbishop of Catherbury, a Reformed from Indonesia, a bishop from India. Not pictured: A Moravian from Jamaica and a United Church minister from Canada.

in the persons of the faithful, and in the prayers they offer for themselves and for all people." This paragraph concludes: "The eucharist thus signifies what the world is to become: an offering and hymn of praise to the Creator, a universal communion in the body of Christ, a kingdom of justice, love and peace in the Holy Spirit." (4): The service at Vancouver spoke "on behalf of the whole creation" in its prayers of intercession. (See box.)

A crucial section discusses what we mean when we say that the eucharist is a memorial, *anamnesis*, of Christ. This concept can degenerate into simply a remembrance of the past, like Memorial Day. The Lord's Supper does represent or recall what Christ did for us on his cross and in his resurrection; but it is also memorial as the present reality of Christ's presence with us. It is, therefore, "both representation and anticipation. It is not only a calling to mind of what is past and of its significance. It is the Church's effective proclamation of God's mighty acts and promises." In the eucharist we do not repeat what God has done in Christ; "these events are unique and can neither be repeated nor prolonged." But "in thanksgiving and intercession, the Church is united with the Son, its great High Priest and Intercessor" and in the memorial of the eucharist the Church offers its intercessions in communion with him (8).

HOW CHRIST IS PRESENT

In this same section on *anamnesis*, the document deals with the problem of how Christ is present in the sacrament, a problem that has a long tradition of controversy in the Church. The document fortunately does not use the hoary words of "transubstantiation" or "consubstantiation" and is, in fact, not explicit on all the issues involved here; convergence has not yet become consensus on this matter. What it says is this:

"...The eucharistic meal is the sacrament of the body and blood of Christ, the sacrament of his real presence.... Christ's mode of presence in the eucharist is unique. Jesus said over the bread and wine of the eucharist: 'This is my body ... this is my blood ...' What Christ declared is true, and this truth is fulfilled every time the eucharist is celebrated. The church confesses Christ's real, living and active presence in the eucharist" (13).

The commentary on this paragraph (commentary is not in the substance of the document but is only that — a commentary dealing with the problems raised by the text itself) explains that some churches believe that "by the words of Jesus and by the power of the Holy Spirit, the bread and wine of the eucharist become, in a real though mysterious manner, the body and blood of

the risen Christ, i.e., of the living Christ present in all his fullness. . . . Some other churches, while affirming a real presence, of Christ at the eucharist, do not link the presence so definitely with the signs of bread and wine." The commentary concludes: "The decision remains for the churches whether this difference can be accommodated within the convergences formulated in the text itself." This is a good question for ecumenical discussion, at the local level and at the denominational levels as well.

The question of how Christ is present continues to be discussed in the document under the heading "The Eucharist as Invocation of the Spirit." It is the Holy Spirit who "makes the crucified and risen Christ really present to us in the eucharistic meal. The presence of Christ is clearly the center of the eucharist" and it is the Holy Spirit "who makes the historical words of Jesus present and alive" (14). "It is in virtue of the living word of Christ and by the power of the Holy Spirit that the bread and wine become the sacramental signs of Christ's body and blood" (15).

Again, the commentary explains the problem that has beset the Church on this issue of the real and unique presence of Christ in the sacrament. There have been various attempts to explain this. "Some are content merely to affirm this presence without seeking to explain it. Others consider it necessary to assert a change wrought by the Holy Spirit and Christ's words, in consequence of which there is no longer just ordinary bread and wine but the body and blood of Christ. Others again have developed an explanation of the real presence which, though not claiming to exhaust the significance of the mystery, seeks to protect it from damaging interpretations."

This discussion illustrates the difference between convergence and consensus. Convergence means what we can agree on so far, consensus will be what we believe when the differences have been resolved. Convergence is a step on the road to consensus.

COMMUNION AND THE WORLD

The section on the meaning of the eucharist then moves into less controversial areas. After Paragraph 19 (quoted on our cover), there is a long paragraph dealing with the way the eucharist "involves the believer in the central events of the world's history." It "demands reconciliation and sharing among all those regarded as brothers and sisters in the one family of God and is a constant challenge in social, economic and political life. . . . As participants in the eucharist, therefore, we prove inconsistent if we are not actively participating in this on-

INTERCESSION AT THE TABLE

**For the Church of God throughout all the world,
let us invoke the Spirit and the diversity of Gifts. . . .**

**For the leaders of the nations,
that they may establish and defend justice and peace,
let us pray for the wisdom of God. . . .**

**For those who suffer oppression or violence,
let us invoke the power of the Deliverer. . . .**

**Across the barriers that divide race from race:
Reconcile us, O Christ, by your cross. . . .**

**Across the barriers that divide the rich from the poor:
Reconcile us, O Christ, by your cross. . . .**

**Across the barriers that divide
people of different faiths:
Reconcile us, O Christ, by your cross. . . .**

**Across the barriers that divide Christians:
Reconcile us, O Christ, by your cross. . . .**

**Across the barriers that divide
men and women, young and old:
Reconcile us, O Christ, by your cross. . . .**

**Confront us, O Christ, with the hidden prejudices and fears which
deny and betray our prayers. Enable us to see the causes of strife; re-
move from us all false sense of superiority. Teach us to grow in unity
with all God's children.**

**Into your hands, O Lord, we com-
mend all for whom we pray, trusting in your mercy now and forever.**
Amen. □

*Intercessions at the Vancouver Assembly
Service of the Lord's Supper, July 31.*

going restoration of the world's situation and the human condition" (20). "As Jesus went out to publicans and sinners and had table-fellowship with them during his earthly ministry, so Christians are called in the eucharist to be in solidarity with the outcast and to become signs of the love of Christ who lived and sacrificed himself for all and now gives himself in the eucharist" (24).

WHO PRESIDES

Finally, the document turns to the liturgy for the celebration of the eucharist. Within the pattern described, it allows for a certain liturgical diversity. But it is here that it touches very briefly on the matter of who presides at the Table.

Christ "invites to the meal and presides at it. He is the shepherd who leads the people of God, the prophet who announces the Word of God, the priest who celebrates the mystery of God." The statement goes on: "In most churches, this presidency is signified by an ordained minister." Nothing is said here about the succession in which that minister stands; this is dealt with in the section on ministry. But this statement is interesting about the ordained ministry: "The minister of the eucharist is the ambassador who represents the divine

initiative and expresses the connection of the local community with other local communities in the universal church" (29). The connectionalism of the ministry is a concept with many implications.

Regarding the matter of preserving the elements after the service, the paper says: "each church should respect the practice and piety of the others." It explains: "Some churches stress that Christ's presence in the consecrated elements continues after the celebration. Others place the main emphasis on the act of celebration itself and on the consumption of the elements in the act of communion." Whatever is done with them, "the best way of showing respect for the elements served in the eucharistic celebration is by their consumption, without excluding their use for communion of the sick" (32). The paper suggests that the Lord's Supper "should take place at least every Sunday."

We can learn much that will enhance our own understanding of the Lord's Supper if we discuss this document with Christians from other communions as well as study it on our own. □

*Baptism points back to the work of God
and forward to the life of faith.*

—J.A. MOTYEL

THE PRESBYTERIAN OUTLOOK

THE LAUSANNE COVENANT

Introduction

We, members of the Church of Jesus Christ, from more than 150 nations, participants in the International Congress on World Evangelization at Lausanne, praise God for his great salvation and rejoice in the fellowship he has given us with himself and with each other. We are deeply stirred by what God is doing in our day, moved to penitence by our failures and challenged by the unfinished task of evangelization. We believe the Gospel is God's good news for the whole world, and we are determined by his grace to obey Christ's commission to proclaim it to all mankind and to make disciples of every nation. We desire, therefore, to affirm our faith and our resolve, and to make public our covenant.

1. The Purpose of God

We affirm our belief in the one eternal God, Creator and Lord of the world, Father, Son and Holy Spirit, who governs all things according to the purpose of his will. He has been calling out from the world a people for himself, and sending his people back into the world to be his servants and his witnesses, for the extension of his kingdom, the building up of Christ's body, and the glory of his name. We confess with shame that we have often denied our calling and failed in our mission, by becoming conformed to the world or by withdrawing from it. Yet we rejoice that even when borne by earthen vessels the Gospel is still a precious treasure. To the task of making that treasure known in the power of the Holy Spirit we desire to dedicate ourselves anew.

(Isa. 40:26; Matt. 28:19; Eph. 1:11; Acts 15:14; John 17:6, 18; Eph. 4:12; I Cor. 5:10; Rom. 12:2; II Cor. 4:7)

3. The Uniqueness and Universality of Christ

We affirm that there is only one Savior and only one Gospel, although there is a wide diversity of evangelistic approaches. We recognize that all men have some knowledge of God through his general revelation in nature. But we deny that this can save, for men suppress the truth by their unrighteousness. We also reject as derogatory to Christ and the Gospel every kind of syncretism and dialogue which implies that Christ speaks equally through all religions and ideologies. Jesus Christ, being himself the only God-man, who gave himself as the only ransom for sinners, is the only mediator between God and man. There is no other name by which we must be saved. All men are perishing because of sin, but God loves all men, not wishing that any should perish but that all should repent. Yet those who reject Christ repudiate the joy of salvation and condemn themselves to eternal separation from God. To proclaim Jesus as "the Savior of the world" is not to affirm that all men are either automatically or ultimately saved, still less to affirm that all religions offer salvation in Christ. Rather it is to proclaim God's love for a world of sinners and to invite all men to respond to him as Savior and Lord.

5. Christian Social Responsibility

We affirm that God is both the Creator and the Judge of all men. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men from every kind of oppression. Because mankind is made in the image of God, every person, regardless of race, religion, color, culture, class, sex or age, has an intrinsic dignity because of which he should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty.

7. Cooperation in Evangelism

We affirm that the church's visible unity in truth is God's purpose. Evangelism also summons us to unity, because our oneness strengthens our witness, just as our disunity undermines our gospel of reconciliation. We recognize, however, that organizational unity may take many forms and does not necessarily forward evangelism. Yet we who share the same biblical faith should be closely united in fellowship, work and witness.

MISSION AND EVANGELISM — AN ECUMENICAL AFFIRMATION

PREFACE

The biblical promise of a new earth and a new heaven where love, peace and justice will prevail (Ps. 85: 7-13; Isa. 32: 17-18, 65: 17-25 and Rev. 21: 1-2) invites our actions as Christians in history. The contrast of that vision with the reality of today reveals the monstrosity of human sin, the evil unleashed by the rejection of God's liberating will for humankind. Sin, alienating persons from God, neighbour and nature, is found both in individual and corporate forms, both in slavery of the human will and in social, political and economic structures of domination and dependence.

The Church is sent into the world to call people and nations to repentance, to announce forgiveness of sin and a new beginning in relations with God and with neighbours through Jesus Christ. This evangelistic calling has a new urgency today.

In a world where the number of people who have no opportunity to know the story of Jesus is growing steadily, *how necessary it is to multiply the witnessing vocation of the church!*

In a world where the majority of those who do not know Jesus are the poor of the earth, those to whom he promised the kingdom of God, *how essential it is to share with them the Good News of that kingdom!*

In a world where people are struggling for justice, freedom and liberation, often without the realization of their hopes, *how important it is to announce that God's kingdom is promised to them!*

In a world where the marginalized and the drop-outs of affluent society search desperately for comfort and identity in drugs or esoteric cults, *how imperative it is to announce that he has come so that all may have life and may have it in all its fullness (John 10: 10)!*

In a world where so many find little meaning, except in the relative security of their affluence, *how necessary it is to hear once again Jesus' invitation to discipleship, service and risk!*

In a world where so many Christians are nominal in their commitment to Jesus Christ, *how necessary it is to call them again to the fervour of their first love!*

In a world where wars and rumors of war jeopardize the present and future of humankind, where an enormous part of natural resources and people are consumed in the arms race, *how crucial it is to call the peace-makers blessed, convinced that God in Christ has broken all barriers and has reconciled the world to himself (Eph. 2: 14; 11 Cor. 5: 19)!*

This ecumenical affirmation is a challenge which the churches extend to each other to announce that God reigns, and that there is hope for a future when God will "unite all things in him, things in heaven and things on earth" (Eph. 1: 10). Jesus is "the first and last, and the Living One" (Rev. 1: 17-18), who "is coming soon" (Rev. 22: 12), who "makes all things new" (Rev. 21: 5).

THE CALL TO MISSION

1. The present ecumenical movement came into being out of the conviction of the churches that the division of Christians is a scandal and an impediment to the witness of the Church. There is a growing awareness among the churches today of the inextricable relationship between Christian unity and missionary calling, between ecumenism and evangelization. "Evangelization is the test of our ecumenical vocation."¹

OFFICIAL ROMAN CATHOLIC VIEW OF MISSIONS: An Overview

Where is it found? The Roman Catholic theology of missions was authoritatively set forth in 1965 by Vatican II in "The Decree on the Missionary Activity of the Church," sometimes referred to as Ad gentes. It represents the official position of the Roman Catholic Church and is binding on all bishops, priests, and lay members. It was forged in response to a call for cultural identification, indigenous theology and Christian reunion. It sums up what the contemporary Roman Catholic Church, after careful deliberation, has declared mission to be. It has not been superseded or significantly changed by subsequent writings of individual Catholic missiologists of later years.

What is the Roman Catholic view of Missions? "Missions" is the term given to those particular undertakings by which the heralds of the Gospel are sent out by the Church and go forth into the whole world to carry out the task of preaching the gospel and planting the church among peoples or groups who do not yet believe in Christ. These undertakings are brought to completion by missionary activity. The specific purpose of this missionary activity is evangelization and the planting of the church among those people and groups where she has not yet taken root. Thus from the seed of the Word of God, particular churches can be adequately established and flourish the world over, endowed with their own vitality and maturity and can make their contribution to the good of the church universal. The chief means of this implantation is the preaching of the gospel of Jesus Christ. Missionary activity is an enormous and important ongoing task of the church.

What theological principles constitute the Roman Catholic view? A) World evangelization is an activity which flows out of the very nature of God who ordains, requires, and sustains it; B) The mission of the church is Christ at work through the church calling people in all countries and cultures to believe in Him and find eternal life; C) Since Christ sent the Holy Spirit to carry out the divine mission, all mission from that time to this is in a definitive way the work of the Holy Spirit, who impels the church toward her proper expansion; D) Christ Himself, the Lord of the Church, the risen and reigning King in all times and places sends out men and women who answer his perpetually issued call to disciple the multitudinous peoples of Planet Earth; E) Since the human race exists in distinct cultural and linguistic groupings, each group must be approached in a way congenial to it with its cultural characteristics, religious traditions, historical and geographical circumstances; F) Since the Holy Spirit through baptism and incorporations into the church transforms all believers into the people of God, all missionaries should raise up self-supporting congregations deeply rooted in their own culture; G) In regard to essentials, each is part of the universal church; but in regard to practice, each is unique; H) While all Christians have the duty and privilege of helping to spread the faith, yet God calls some in a special way to the high calling of missionaries of the gospel; I) There is a great need for united or cooperative planning in the missionary activity of the church.

What are its deficiencies? It is based on the understanding of the nature of the church set forth in Lumen gentium, another Vatican II document, a comprehensive statement of the nature of the church which claims to follow in the footsteps of the Council of Trent (which invoked curses on Protestants), gives a significant role to Mary, teaches that the eucharist to be authentic and effective must be celebrated only by a properly ordained priest in obedient relationship to his bishop and therefore to the Pope, weights too heavily the revelational value of tradition in relationship to Scripture.

What is its value? A) It attempts to define the missionary task of the church in accord with the Scripture; B) It stresses the overriding essentials of the Christian mission; C) It reflects the thinking of the worldwide Roman Catholic Church; D) While giving serious consideration to the changes brought about by the modern world, it insists on unchanging verities.

MISSIONS

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O Lord our heavenly father
who art ready to forgive us our sins,
but ~~punishes~~ dost still punish sin,
keep us from the folly of thinking in
our own lives that we can separate
love from justice, or justice from love -
for we pray in the name of Jesus ~~who~~
the sinless one who suffered for sin, for
us Amen

ARMENIAN MISSIONS

PURPOSE: To understand how the missionary movement of the 19th century affected the Armenian Orthodox Tradition, prefacing this with the history of missions in Armenia dating back to Thadeus(?), and concluding by visiting missions in Armenia today in the light of the ever-present communist government.

OUTLINE(VE TATIVE)

- I. Armenia, the land, the people, the culture.(a brief look).
- II. The first missionary to the land of Ararat.
- III. Armenian missionaries of the 19th century.
- IV. Armenian missions today.

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P R I N C E T O N T H E O L O G I C A L S E M I N A R Y

Student Volunteer
Movement for Foreign Missions

by
Wayne C. Darbonne

EC11, Modern Mission and Ecumenics, MWF 10:00

Dr. Samuel H. Moffett

Wednesday, January 7, 1987

The Student Volunteer Movement for Foreign Missions, "one of the greatest (of) missionary revivals"¹ has been one of the most important, significant, and effective movements in Christian history. The effects of this movement were felt not only on the campuses where the zeal for foreign missions was nurtured and built, but throughout the world as hundreds and thousands of young people were sent to carry the Gospel to "the ends of the earth." This paper will examine a brief historical basis of God's work in students for world mission, the birth of the Student Volunteer Movement, and some effects the movement has had on Christendom and the world.

GOD'S WORK THROUGH STUDENTS

God has worked in the lives of young people who are in the process of making life decisions as long as one can look back. His using these energetic young people has been extremely effective and powerful for His glory and the building up of the Christian Church. One can look back to the Dark Ages when the monasteries were the evangelistic bases of the time. The monasteries were not only the religious centers but also served the academic and cultural needs of the community. Even in these early centuries "it was from this academic community that the gospel was spread to the pagan lands surrounding the civilized nations of the Roman and post-Roman Empires." ²

Another place one can look to in mission history is Count Nicolaus Ludwig von Zinzendorf (1700-1760). During his years as a student he and five others formed a group calling themselves "The Order of the Grain of Mustard Seed." This group met to: 1) "witness to the power of Jesus Christ, 2) to draw together other Christians in fellowship regardless of ecclesiastical connection, 3) to help those suffering for their faith, and 4) to carry the gospel of Christ to the heathen beyond the seas."³ Count von Zinzenforf later (1732) was largely responsible for the Moravian Missions Movement, a movement which has been cited as a root to the modern missionary movement of the 19th and 20th centuries. It is significant that the large part he played in world missions was a result of God's working in his life as a student.

Before discussion turns to the beginnings of the Student Volunteer Movement for Foreign Missions, one must first mention Samuel J Mills (1783-1818) and the legendary "Haystack Prayer Meeting." Mills was converted during the Great Awakening at 17 and later attended Williams College in Massachusetts. During one of the twice weekly prayer meetings he was a part of, he and his companions were caught in a rain storm. They ran under a haystack for cover where they prayed until the storm passed. That time in prayer led to a commitment of these men to the task of world missions which greatly influenced Christendom and the world.

These are just three, but three very powerful examples of how God has guided those in their student years toward missions and the building up of His church for His glory. This is

important to me because it was during my student years that God challenged me in my faith, gave me a vision for world missions, and called me to serve Him in the ministry. Showing briefly some historical examples of how God has worked in the lives of students is a necessary preface to the examination of the Student Volunteer Movement. The task now is to examine the birth of this movement and how it has ministered to the Church and to the world.

STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS

The Birth

As one looks back in history, it would be difficult to deny God's Spirit as the motivating force behind this movement. Through His sovereignty He brought together four men, each having a zeal and devotion for the task of world missions. These four men also were of the conviction that God had great things in mind for students and their role in world missions. With this conviction Luther Wishard (Secretary of YMCA), Robert Wilder (Princeton student), John R. Mott (Cornell student), and J.E.K. Studd (Cambridge student) approached evangelist D.L. Moody to lead a month long student Bible conference in the summer of 1886. For weeks preceding the conference Mr. Wilder and his sister Grace prayed that God would use this gathering to call 100 of the participants to commit themselves to voluntary mission service.

During July of 1886, 251 students (representing 89 colleges from the United States and Canada) convened at Mount Herman for the conference. Considering the motivating force and purpose behind this event, it is surprising that the subject of missions

did not come up until late in the second week. Early on in the conference however, Wilder requested a meeting of all those in attendance who were seriously considering devoting their lives to missionary service. Twenty-one students attended this meeting, not all however fully sure of their call to full-time missionary service. At this meeting this group began to pray that "the spirit of missions might pervade the Conference, and that the Lord would separate many men unto this great work."⁴ The boldness of this prayer was met with a bold answer during the days which followed.

On the evening of July 16, Rev. Arthur T. Pierson (editor of The Missionary Review of the World) presented a powerful message called "God's Providence in Modern Missions." Pierson's discussion was thorough and direct in his proposition that "all should go, and go to all." Many of the students left that meeting and spent much of the night in prayer. It was a turning point in the conference and provided the basis for what would later become the watchword for the movement: The evangelization of the world in this generation.

One week later, July 24, another significant event occurred which John R. Mott later equaled with the Williams Hay Stack scene. That evening an address was given by ten young men of various nationalities (3 were sons of missionaries), each speaking for not more than three minutes. Each address appealed for more workers and concluded (in the respective languages) with the phrase "God is love." The impact of this "meeting of the ten nations" with its intense appeals was strong and grew in

intensity throughout the days which followed.

After this meeting, only eight days remained before the conference's close. During that time God's Spirit was mightily at work in the lives of those present. A great deal of serious time was spent in prayer, study of God's Word, and in discussion as each person strove to discern God's will for their life. Gradually, one by one, individuals would come forward to sign a declaration saying they were "willing and desirous, God permitting, to become foreign missionaries." On the last night of the conference the number of those who were willing and desirous grew from the original 21 to 99. Later that evening one last student approached Mr. Wilder saying that he too would devote his life to Christian foreign missions. The bold prayers of Mr. Wilder was answered. It is worth noting that many of the remaining 150 students who did not commit their lives to the task of world missions that night did so later after significant prayer and study.

Before the Conference closed, the volunteers held a meeting which concluded that "the missionary spirit, which had manifested itself with such power at Mt. Hermon, should be communicated in some degree to thousands of students throughout the country who had not been privileged to come in contact with it at its source."⁵ They felt that the same Spirit and reasoning which led to their decision to enter into voluntary missionary service would influence hundreds of others if it was presented in a "faithful, intelligent, and prayerful manner."⁶ With this conviction in mind the volunteers commissioned Mr. Wilder and Mr.

Forman (a Princeton graduate) to travel to American and Canadian colleges sharing this vision and challenge. With this step, the Student Volunteer Movement for Foreign Missions was underway.

Maturation of the Movement

The following academic year, 1886-1887, was extremely productive by many standards. Mistfers Wilder and Forman visited a total of 167 academic institutions (some together, some separately) and saw fruit at each visit. Their presentation at each school was straight-forward, Biblically based, and very convincing of the need for dedicated missionary workers. Their presentation at each school also always yielded at least one volunteer who signed the missionary volunteer declaration, and as many as sixty at others. Before the completion of the Movement's first year, President McCosh wrote: "The deepest feeling which I have is that of wonder as to what this work may grow to. Has any such offering of living young men and young women been presented in our age, in our country, in any age, or in any country since the Day of Pentecost?"⁷ That year's work brought a total of over 2200 volunteers who dedicated their lives to overseas missions (one of whom was none other than Robert E. Speer).

The second academic year of the movement yielded another 600 volunteers, largely due to the work of original volunteers. Although the movement did grow in the second year, the volunteers felt the need for more organization in order to advance the movement as effectively as possible. In addition to the advancement they felt more organization would help prevent or

resist "dangerous tendencies" which were beginning to show themselves. These tendencies included 1)losing unity in the movement, 2)decline of movement in some colleges, and 3) conflicts with already existing agencies.

In 1888 the students formed a committee to organize the movement. Because of the decision to confine the movement to students it was named the Student Volunteer Movement for Foreign Missions. In their discussions the realization came that most of the volunteers came from three large interdenominational student groups: College Young Men's Christian Association, College Young Women's Christian Association, and the Inter-Seminary Missionary Alliance. It was decided to set up a permanent executive committee of three, one representative of each. The representatives selected were Mr. John R. Mott (YMCA), Miss Nettie Dunn (YWCA), and Mr. Wilder (ISMA). Mr. Mott was named chairman, Mr. Wilder was chosen as traveling secretary.

In the organization the committee and Movement set up five primary objectives for it's advancement. They were:

1) To lead students to a thorough consideration of the claims of foreign missions upon them as a life work.

2) To foster this purpose, and to guide and stimulate such students in their missionary study and work until they pass under the immediate direction of the missionary societies.

3) To unite all the volunteers in a common, organized, aggressive movement.

4) The ultimate, yet central purpose, is to secure a sufficient number of volunteers, having the right qualifications,

to meet the demands of the various mission boards-and even more, if necessary-in order to evangelize the world in the present generation.

5) Essentially involved in all this, is the further object of the Movement-to create and maintain an intelligent, sympathetic, active interest in foreign missions among the students who are to remain on the home field, in order to secure the strong backing of this great enterprise by prayer and money.⁸

With the organization and renewed spirit, the Student Volunteer Movement for Foreign Missions grew rapidly. By 1894 almost 500 different academic institutions had been touched by the movement, with many students entering the mission field from each. The various academic institutions were noticing a marked deepening in the spiritual life of the campuses as a result of the movement. The number of individuals entering into the mission field had increased five-fold since the beginning of the movement. Libraries and systematic studies on missions were being established on many of the affected campuses. Financial support was also growing with thousands of dollars pouring into the cause. In addition to those dedicating their lives to work in foreign lands, many were committing themselves to supporting the work any way possible from their homeland. The movement was well on it's way, and there was no sign of it slowing down.

During the immediate years which followed the movement continued to grow and impact college campuses and the world with greater and greater intensity. By 1906, centennial of the

Haystack prayer meeting and 20 years after the Mount Herman Conference, great advances in the movement had been made. The movement had seriously impacted nearly 1000 college campuses in North America. After five student generations had passed, literally thousands of students had signed the volunteer declaration to enter into foreign missions. In numbers, more and more students were signing the declarations as each year passed. "A larger number of new volunteers have been enlisted during the past four years than during any one of the three preceding quadrenniums."⁹ Of the hundreds and even thousands who had actually sailed by 1906, nearly one-third were women and at least fifty denominations were represented.

Other results seen in the movement by this time included the increase in the qualification standards of those going out into the mission field. In addition, through educational efforts made by the movement, many studying in various fields (e.g. medicine, law, journalism, teaching, politics, ...) accepted the responsibility to support the missionary movement however possible. Great advances had been made in providing educational opportunities for students to learn about foreign missions. These advances were made through the establishment of excellent libraries of missionary texts, study opportunities, and through college teachers who too were greatly touched and influenced by the movement. During 1906 alone, 1050 classes in close to 700 different institutions took place with a total enrollment of over 12,600 students.

Another significant point which is necessary to include is the ecumenical nature of this movement. Unlike many other movements in history, the Student Volunteer Movement grew due to the promotion of unity and the cooperation between the various Christian bodies involved in the movement. In the mission field the volunteers devoted their lives to the spreading of the Christian gospel, not denominationalism. Working together the volunteers often had to emphasize the commonalities they shared in the gospel, rather than the differences. In the same way, the Student Volunteer Movement was working on campuses with students from many different Christian denominations. Instead of causing division, the focus was on the unity found only in Jesus Christ, and the spreading of His Gospel.

The Student Volunteer Movement continued to grow until it's peak in 1920. Almost 7000 students attended the SVM quadrennial convention (Des Moines, Iowa), almost 3000 of whom committed their lives as missionary volunteers. Much of this growth was attributed to post-WWI optimism and idealism which challenged the students to make the world a better place.

Unfortunately, however, the movement began to die down as focus began to turn more to social and economic injustices. During the post-war years the legendary watchword, which from the start motivated the movement, was heard less and less. Twenty years after the peak of 1920 (noted above), the quadrennial convention drew 465 delegates. From this convention and the work performed during 1940, only 25 students signed the voluntary declaration. Slowly the Student Volunteer Movement began to

merge with other student groups which were formed and were forming across the country. In 1969, 83 years after the movement began by God's mighty work at a summer Bible conference, the movement officially came to a close.

Despite the eventual dismantling of the Student Volunteer Movement as it was known in its peak, its influence on college and university campuses continues. Various groups which have drawn from the SVM continue to press forward toward the goals laid out by the SVM. In fact, the SVM laid much of the ground for the work which is now being carried out by campus groups such as InterVarsity Christian Fellowship and the Roman Catholic Newman Student Federation. The Student Volunteer Movement for Foreign Missions may have come to a close, but the Spirit which gave it its life is still alive on college campuses here in America and abroad.

Excellent summary -
and good source materials
used.

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FOOTNOTES

- 1 Mott, John R., The American Student Missionary Uprising, Student Volunteer Series 1, New York, New York, 1889. Page 1
- 2 Howard, David M., Christ The Liberator, InterVarsity Press, Downers Grove, Illinois, 1971. Page 175.
- 3 Howard, David M., Christ The Liberator, InterVarsity Press, Downers Grove, Illinois, 1971. Page 176
- 4 Mott, John R., The American Student Missionary Uprising, Student Volunteer Series 1, N.Y., 1889. Pages 5-6.
- 5 Mott, John R., The American Student Missionary Uprising, Student Volunteer Series 1, N.Y., 1889. Pages 7-8.
- 6 Mott, John R., The American Student Missionary Uprising, Student Volunteer Series 1, N.Y., 1889. Page 8.
- 7 Executive Committee, Student Volunteer Movement., The First Two Decades Of The Student Volunteer Movement, Student Volunteer Movement, N.Y. 1906. Page 5.
- 8 Executive Committee, Student Volunteer Movement., Report Of The Executive Committee Of The Student Volunteer Movement For Foreign Missions. 1894. Page 3.
- 9 Executive Committee, Student Volunteer Movement., The First Two Decades Of The Student Volunteer Movement, Student Volunteer Movement, N.Y. 1906. Page 7.